

EXPOSITORY PREACHING: ANOTHER TOOL IN THE TOOLKIT FOR  
MOUNT CALVARY HOLY CHURCH PREACHERS

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BY  
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I would like to dedicate this this work to a few of the most important people in my life.

My parents, Troy (deceased) & Barbara Scott, I thank you for life, love and every sacrifice you have made so that I can succeed in life!

My godparents, Bishop Alfred A. & Dr. Susie C. Owens, I thank you for taking me in and raising yet another son. You provided me an example of a loving two-parent Christian home, you ignited a thirst for education and finally you thought me what it meant to do all things in “excellence.”

My family, words and syntax are inadequate to express the love and appreciation I have for my family, “THE SCOTTS.” Sharon, I have loved you since I was 12 years old. I am glad that God allows me the privilege to spend my life with you! Genesis and Josiah, I thank God for the awesome role I have to be your daddy, father, poppy since you both came into this world (Genesis 7:43 AM – Josiah 9:14 PM) my life has never been the same.

I LOVE YOU ALL!

## **CONTENTS**

CHAPTER 1: INTRODUCTION	1
CHAPTER 2: BACKGROUND.	7
CHAPTER 3: LITERATURE REVIEW	33
CHAPTER 4: COURSE DESIGN	55
CHAPTER 5: OUTCOMES, REFLECTIONS, AND PROJECTIONS	107
APPENDICES	119
BIBLIOGRAPHY	132
VITA	137

## **ABSTRACT**

This work focuses on the development of a manual on Expository Preaching to be utilized as another tool in the Pentecostal preachers toolkit, specifically the Mount Calvary Holy Church of America, Inc. preacher. The thesis will review what expository preaching is as well as its importance to the preacher addressing congregations across the world today. In Chapter 4, a preaching course was developed to help concretize sermon preparation for the Mount Calvary Holy Church of America, Inc. preacher. The course participants concluded the course by preaching an expository sermon that was evaluated by fellow student preachers, the teacher as well as the student themselves. The overall objective of the author is to provide the Pentecostal Church, specifically, the reformation he has been a part of since his adolescence, Mount Calvary Holy Church of America, Inc. a manual on expository preaching that could help those called to communicate the scriptures effectively in their generation.

## **CHAPTER 1: INTRODUCTION**

The Mount Calvary Holy Churches of America is a cohesive international network of churches. The international organization was founded in 1929 by Bishop Brumfield Johnson, who was a trailblazer in his own right. Johnson founded Mount Calvary Holy Churches of America to strengthen the local church and the resident pastor. The entire structure of the church is designed to empower local pastors, leaders, and members to be more effective in the work of the Lord.

During the second decade of existence, Mount Calvary Holy Church opened a Bible school in affiliation with Terner Religious and Educational Enterprises in Charlotte, North Carolina to train ministers and Christian workers, although the school is no longer in existence and the responsibility for training preachers is the obligation of the individual jurisdictions. It is my desire to see our preachers develop strong expository preaching skills.

### **Problem Statement**

Though their passion for the Gospel has always been and remains strong, a good percentage of Pentecostal preachers have generally delivered topical sermons and relied upon the inspiration of the Holy Spirit while preaching. In this dissertation, I will argue that there is a need for a strengthening of expositional preaching while maintaining the style of fervor of the traditional Pentecostal preacher. It has been observed that

In the early days, the preaching would be predominately typological and inspirational. There would be a heavy dependence on the Old Testament, drawing out lessons and meanings that would lie hidden for ordinary believers. In British Pentecostalism, Bible college training has always been viewed with suspicion,

with the result that for many years Pentecostal pastors have relied on this inspirational approach to the Scriptures. While holding to the inerrancy and infallibility of the Bible, in practice, the preaching has sometimes taken great liberties with the text. Having said that, there is a changing tide and a recognition that the Bible needs to be taught carefully and comprehensively. (Warrington, 1988: 191-192)

I have observed that there is currently a paradigm shift taking place within the Pentecostal church. Fewer preachers are enticed by higher education and are embracing seminary training. As this transition takes place, we can see that the necessary skills for exposition are being developed, appreciated, and used by more Pentecostals. In

*Preaching in Black and White*, the authors argue,

Much of our African-American preaching is still topical preaching, but I see the beginning of a paradigm shift, maybe over the last ten years or so. God has increased and elevated many expositors in the African American community. As he does in his inimitable way, he has sovereignly selected some of the most influential preachers in our culture and turned them toward expository preaching. (Bailey & Wiersbe, 2003: 91)

### **Purpose Statement**

The purpose of this thesis is to create an expository preaching manual for the Mount Calvary Holy Churches of America, Inc. for those called to the preaching ministry. I will set out to develop a 16-week curriculum guide that pastors can use to become stronger expository preachers.

Haddon Robinson (2001) states that “the effectiveness of our sermons depends on two factors: what we say and how we say it” (p. 201). One of the strengths of the Pentecostal church has been the ability of its preachers to know “how to say it.” In other words, these preachers have possessed style and effective delivery skills. Although these elements will be addressed, focus will rest primarily on methodology—the approach to sermon preparation, or “what we say.”

With style and delivery secure and the development of expository preaching skills added to the Mount Calvary Holy Church preacher’s skillset, the preacher would become a well-rounded preacher! In the words of Paul, they will be able to rightly divide the word of God and become a workman or workwoman that will not be ashamed (2 Timothy 2:15, ESV).

### **Importance of the Study**

Preaching is held in a very high regard within the national leadership of the Mount Calvary Holy Church of America. The Board of Bishop’s intention is to expose its leaders to the leading pulpiteers. During its yearly International Holy Convocation and Empowerment Conferences, one would find some of the leading pulpiteers delivering effective, high-quality and relevant sermons. However, after 80 years of service, Mount Calvary Holy Church of America is experiencing a transition. As many of the older pastors are retiring or transitioning, younger pastors are being installed into the resulting vacancies. Of this new generation of pastors, some have been afforded the opportunity to attend seminary while others have not. Therefore, at this time in our history, we are on the cusp of redefining ourselves as an organization.



As a result, this thesis-project is important for the following reasons. First, while some churches do offer courses in homiletics, there is currently no national systematic training course for preachers in expository sermons. Second, this thesis-project may be a benefit to preachers as individuals for several reasons:

- (a) It will open the Bible up to them in a new and fresh manner.
- (b) It will equip them to utilize an additional, more relevant method when preaching a word to this generation who wants to know firsthand what the Bible says.
- (c) It will provide smaller churches potential church growth.
- (d) It will provide an effective avenue to train and equip preachers with the tool of expository preaching.

Third, this project may be a benefit to the congregations served by trained preachers as it will equip ministers to provide the church with purposefully designed messages that are intended to transform their lives and guide them towards focused application. Finally, this thesis-project will contribute to the field of homiletics by addressing an underserved population of preachers in regards to expository preaching—the Pentecostals, and in particular, members of the Mount Calvary Holy Church of America.

These purposes have been motivated by a conviction effectively expressed by Faris D. Whitesell (1963) in his book, *Power in Expository Preaching*. One of the fundamental purposes of expository preaching is explanation, or exposition of the Word of God. The expository preacher seeks to find the true and exact meaning of the Scripture and to set that meaning against life today” (p. 31).

There is power when we realize the correct meaning, or hermeneutics, of a passage. Edwin Louis Cole (1922-2002), the father of the modern-day Christian Men's Movement had a saying that could be appropriately applied to this thought. He stated that "the place of agreement is the place of power" (said during a promise keepers conference). In other words, when a preacher agrees with the text rather than the text bending to the preacher, we will see a power released in our preaching.

### **Thesis-Project Overview**

To accomplish the goals of this thesis-project, Chapter Two will present a theological foundation to establish the framework for preaching expositional sermons. A number of key issues will be investigated using the following questions as a point of departure:

- What is preaching?
- What is expository preaching?
- Why is expository preaching important?
- What is the theology of preaching in the Pentecostal church?
- Does expository preaching lead to church growth?

In Chapter Three, I will explore existing literature on expository sermons and Pentecostalism to investigate what constitutes effective preaching and to question the status of expository sermons as the only valid sermon approach to scripture through consideration of questions such as:

- What are the benefits of preaching expository sermons?
- What are other sermon approaches and what are their benefits?

In Chapter Four, I will outline a 16-week course designed to enable the preachers of Mount Calvary Holy Church of America to develop a proficiency in preparing and delivering the effective expository sermons. Case studies in which sections of the thesis-project have been tested with the local preachers of Life Changers Christian Church (i.e., a Georgia Mount Calvary Holy Church of America) will also be presented. The fifth and final chapter of the thesis-project will present for the findings of the study, conclusions, and recommendations based upon the feedback from the participating preachers of the organization.

## **CHAPTER TWO: REVIEW OF EXEGETICAL AND THEOLOGICAL BACKGROUND**

The goal of this chapter is to provide a foundation that will support and strengthen preachers in their skill development for the preparation and delivery of expository sermons. In order to provide that context, this chapter provides an examination of theological issues that are relevant in framing preaching. This involves providing definitions of preaching with an emphasis on expository preaching. From that definition, it is critical to then explore the significance of expository preaching on the theology of preaching in the African American church. This framework also briefly illuminates the influence of Black Power on Black theology, along with the influence of liberation theology on the tradition of African American preaching.

### **Defining Preaching**

In providing a foundational understanding of the purpose, process, and power of preaching, it is valuable to provide a range of definitions that extend from classical understandings of preaching to contemporary definitions in this thesis. Preaching is considered common in most cultures and generally takes the form of a Christian minister delivering a sermon on Sunday morning, although it has been extended to other days as well. And while preaching sermons typically deals with religious views, it is also inclusive of social and moral worldviews as well ("Preaching," 2001). One of the primary definitions of the nature of preaching comes directly from scripture. Paul asks a definitive question in his letter to the Romans asking, "How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?" (Romans 10:14, KJV). Proctor (1991) writes:

It is intended to signify that the preacher has an implicit contract with those that hear. We have institutionalized the preaching moment at a set time of the day on a certain day of the week in a certain place and for a certain length of time. We are licensed, ordained, set apart, salaried, insured, and certified. Yet, despite today's formal and external canons, our purpose and function remain distinctly the same: to declare the Good News of God with relevance and conviction. (p. 11)

Through his rhetorical question, Paul asserts that in order for people to be in a position to call on God, they need to first believe in Him, which is girded by their ability to hear His messages and directions for their lives. Receiving these messages requires a conduit. Herein lies the genesis of the preacher as one who preaches or delivers sermons, which are typically an address with religious views and often inclusive of social and moral views on various issues.

Paul's rhetorical question provides the scriptural basis that a preacher is imperative if people are going to hear the Gospel of their Lord and Savior Jesus Christ, believe in it, and enter into a relationship within which they can call on Him. A common conception of a preacher is that of a person who has received a divine assignment from God to proclaim the Good News of the Gospel. Moyd (1995) states that "preaching may be defined as the interpretation and proclamation of the 'Good News,' some aspect of the gospel, with a view towards persuasion, edification, education, and empowerment" (p. 10).

Differing from speeches, which are typically for the entertainment or education of an audience, preaching is more than a declaration of words or the use of oratorical skills. The distinction of preaching lies in the intended outcome of its communication, which is

a proclamation of God's Word that is life-changing for its audience. According to J.I. Packer (1999), preaching is "the event of God bringing to an audience a Bible-based, Christ-related, life-impacting message of instruction and direction from himself through the words of a spokesperson" (p. 278). This statement captures the essence of the purpose of preaching and emphasizes several components that are instrumental to an address being considered preaching rather than some other speech genre. Packer (1999) suggests that the message is Bible-based. This indicates that the text comes from scripture rather than secondary sources, although additional sources can be used to support its meaning. A message that is Christ-related builds upon the life and death of Christ, which is integral to the core belief system of Christianity. While not every message will directly focus on the life of Christ, it must be connected to him in a significant way. The assertion that preaching significantly impacts one's life, points, once again, to the intended outcome of preaching, which renders it distinctive from other oratory modes—to change lives. Finally, preaching must provide instructions on Godly living for those already in a relationship with God as well as those who seek to develop that connection. It is crucial to note, however, that the value of that instruction and direction lies in the source (i.e. God) rather than the views or opinion of the person speaking (i.e. the preacher).

One of the Christian community's greatest challenges regarding preaching can be examined at many pulpits between the hours of ten o'clock in the morning and noon on Sundays in North America. By this, I mean that some individuals operating in the office of a preacher are delivering a range of ideological discourses, including personal philosophical positions and opinions on life issues, and identifying this practice as preaching, although it bears little in common with the definition of preaching. Providing

an ideological discourse, stating a philosophical position, or expressing a personal opinion are more aligned to a public address or motivational speaking than to the unique oratory genre of preaching.

To collapse multiple definitions, preaching can be simply viewed as communicating God's Word. The recognition that preaching is treading into the realm more motivational speaking is critical because it means that the participants of the church body are missing the opportunity to hear a Word from the Lord. Preachers in the church must be held accountable to preach as it was intended rather than contribute to what Joseph Stowell (as cited in Charles, 2002) calls "the dumbing of the church" (p. 32). While this is not always intentional, the concern is that ministers may dilute the Word or even provide inaccurate interpretations due to their own lack of understanding. The negative outcome of such preaching is that people do not consistently receive the true and intended message of the text.

While exploring some of the contributing factors to this dumbing down of the church, it may be valuable to consider that not all preachers have been called to do this. As with most vocations, people enter them for a myriad of reasons. This remains true for religious vocations, such as preaching, for which there may be other motivating factors beyond divine inspiration to preach the Word of God.

For context, it is critical to recognize that within the Christian faith, it has been universally accepted that a preacher must be "called" to the vocation. In ministry, unlike other professions in which it is acceptable for one to pursue it because of general interest or possessing certain skills that make one suited for the field, the conventional belief is that a person must hear from God that they should preach his Word. In other words,

"[t]he preacher of the Word is not a salesman or a showman; he is a spokesman" (Charles, 2002: 45). And as a spokesman, an individual has been recruited by God to speak on his behalf.

While other vocations have liberal expectations regarding the varied reasons why one may enter a field, any reason to become a preacher beyond a direct call to the ministry would be inappropriate. For example, it would be unacceptable for one to choose to preach because of a need for job security or economic gain. Similarly, while one may come from a tradition of preachers, family lineage is not an adequate justification for the pursuit of preaching as an occupation. The notion of inheritance of a church through family connection is inappropriate, as one should only preach because they have received the assignment to preach from God. This is to remain unrelated to any familial associations in ministry, potential for economic gain, and the desire for power or authority.

In this established tradition requiring "a call" to enter preaching, it is helpful to understand that there are many ways a person can receive their assignment. This may come through a personal revelation in the form of a dream or a vision as it did for Paul (Acts 9:3-6), by the way of a small, quiet voice to the inner self, or perhaps a strong sense that one is on the right path. While there are many ways that God may reveal this call, it is certain that the Lord wants to reveal an individual's ministry to them and will use diverse ways to reach him or her.

Now that I have clarified the notion of a call to preaching, it is also important to delineate the role of the preaching in the Christian faith. Preaching is a dominant component of Christianity and a major role for the preacher. As Broadus (1979) explains,



"[p]reaching is characteristic of Christianity. No other religion has made the regular and frequent assembling of groups of people, to hear religious instruction and exhortation, an integral part of divine worship" (p. iv). This characteristic is important because it distinguishes the Christian faith from others. While other faiths may integrate some form of preaching, it is a fundamental practice, both biblical and cultural, that Christian believers come together to hear sermons delivered by a preacher as part of their worship and faith experience.

Communal gathering is a key component of this practice as preaching cannot take place in its absence. In the African American tradition, a preacher delivering their sermon may state rhetorically, "I am preaching to myself." This is paradoxical in that preaching cannot be done without an audience. A preacher is a person who proclaims God's Word before an assembly of worshippers. "The Hebrew word *qohelet* means caller, preacher, or lecturer (e.g. Ecclesiastes 1:1, KJV). The root word, *qahal*, means to assemble together" (Adams, 2002: 22). This implies that a preacher is one who speaks to an assembly, reiterating that preaching by nature is communal and not isolated.

Another characteristic of preaching is that the message being shared with the audience is always based on the Bible. While other materials and sources may support the meaning of the topic of preaching, its genesis should be found in scripture. Beyond the stipulation that the message be biblical in origin, there is room for varied preaching styles. There exists potential diversity in which a preacher can effectively preach a sermon. Some common types include the three-point sermon, the principle sermon, and the expository sermon. However, no matter the method or tool a preacher chooses, its foundation should always be Bible based. "In the beginning was the Word, and the Word

was with God, and the Word was God” (John 1:1, KJV). This scripture reminds us that a preacher should never exclude God or allow Him to become marginal to their own opinion or life view. The logos, the written inscribed Word, is imperative in preaching. Kemper (1985) writes,

In considering the logos—“Word”— as both incarnate and inscribed, it is theoretically possible to drive a wedge between Christ and the Bible and argue that the sermon may indeed proclaim the Word of God without the benefit of a scriptural text. While such preaching may be possible, it is at best a hazardous undertaking. (p. 18)

### **Understanding Expository Preaching**

While there are many types of sermons (e.g. topical and textual), the emphasis within this thesis rests on expository preaching, with particular consideration of its influence in the African American church. Whitesell (1963) provides clear definitions of the most common types of preaching,

Topical sermons are built around a subject-idea taken from the Bible or outside the Bible. A textual sermon is one based on a verse or two from the Bible, the main theme and the major sermon divisions coming from the text. An expository sermon is based on a Bible passage, usually longer than a verse or two; the theme, the thesis and the major and minor divisions coming from the passage; the whole sermon being a honest attempt to unfold the true grammatical-historical-contextual meaning of the passage, making it relevant to life today by proper organization, argument, illustrations, application and appeal. (p. vi-vii)

To fully understand expository preaching, it is important to identify the distinction between expository preaching and other types of sermons. White (as cited in Whitesell, 1963) stated, "[i]n distinction to both the topical and textual sermon, the expository sermon is a treatment of a single extended passage of Scripture, a lengthy paragraph, a chapter, or more than a chapter, or even a whole book of the Bible" (p. x). Another scholar, Dr. Haddon Robinson (2001), expresses the same concept in different words,

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers. (p. 21)

Expository preaching involves the investigation of the meaning of the text in relation to the historical and cultural context in which it was written. Identifying the meaning of the text requires analyzing each passage faithfully in order to convey the truth within it using contemporary language that the listeners can readily understand. Whitesell (1963) argues that one of the foundational motives of expository preaching is explaining the Word of God. This means that when one engages in expository preaching, the preacher must explain each text within itself rather than merely using it as supporting evidence for the main points of the sermon.

Robinson (2001) posits that the text can take on a new meaning different from what it meant to the original audience. This refers to the ability of the preacher to envision its meaning through a contemporary lens. Therefore, as expositors of the Word of God, "the expositor pries open what appears to be closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed" (in Stott, 1982: 126).

Expository preaching is metaphorically comparable to searching for a jewel in the mud in that one must seek out the beauty and hidden intent and meaning within a passage that may be obscured. As Charles (2002) states,

If the message is faithful to the text and clear in its presentation, then I believe I've succeeded. They don't have to shout. They don't even have to agree. That's between them and the God that wrote the text. I just don't want to get in the way and cause them to miss the encounter with Christ that the text intends." (p. 42)

One discipline, expository preaching is not the format for imposing one's own ideas on the text, but for explicating its meaning through a historical and cultural lens. Moyd (1995) states that:

Theology is not universal language about God. Rather it is human speech informed by historical and theological traditions, and written for particular times and places. Theology is contextual language—that is, defined by the human situation that gives birth to it. No one can write theology for all times, places, and person. (p. 7)

In the African American church, this practice has been referred to as taking text out of context, but not in the sense that it is isolated from its meaning. Preachers are not to invent meaning. Therefore, as expositors, one must remain faithful to the text. Ramesh Richard (2001) summarizes expository preaching as: “The contemporization of the central proposition of a biblical text that is derived from proper methods of interpretation and declared through effective means of communication to inform minds, instruct hearts, and influence behavior toward godliness” (p. 23).

Expository preaching has identifiable characteristics that distinguish it from other types of preaching. John MacArthur (2005) identifies five minimal elements that are present in expository preaching:

1. The primary source of the message is found in Scripture.
2. The message is extracted from scripture through careful exegesis.
3. The message accurately interprets Scripture in its original sense and context.
4. The message clearly explains the original God-intended meaning of the Scripture.
5. The message applies the Scriptural meaning for today.

Expository preaching is an effective tool for preachers when they understand the components within expository sermons and how it differs from other models. While it is not the only approach to preaching, it is certainly one effective way to present the Word of God.

### **Why Expository Preaching**

As we examine our society, excavate the culture in which we live and embrace the space and time that has been bestowed upon us, it is clear that people need to hear the gospel preached. Furthermore, the criticality and urgency is that the preachers of our day and time have a fiduciary responsibility to diligently prepare a Word for people to hear. They are the lifeline, the connection between heaven and earth. The Apostle Paul crystalized this point in his letter to the Romans, “For “everyone who calls on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? [a] And how are they to hear without someone preaching?” (Romans 10:13-14, ESV)

Study of God’s Word requires diligence and perseverance, but the results are worth the

effort. A.B. Simpson states that

God has hidden every precious thing in such a way that it is a reward to the diligent, a prize to the earnest, but a disappointment to the slothful soul. All nature is arrayed against the loungers and the idlers. The nut is hidden in its thorny case; the pearl is buried beneath the ocean waves; the gold is imprisoned in the rocky bosom of the mountains; the gem is found only after you crush the rock which encloses it; the very soil gives its harvest as a reward to the laboring farmer. So truth and God must be earnestly sought. (Quoted in Dean, 2009: 17).

I have spoken to various preachers who have labeled themselves as expository preachers and I took them at their word until I had the chance to embrace their sermon. People perish because of a lack of knowledge (Hosea 4:6, Isaiah 5:13 KJV). For many, expository preaching means various things. For some, it means looking up some key words in the passage and elaborating on their meaning. For others, it means taking a particular text and preaching on the subject they believe the passage is addressing. Yet, still for others, it means providing a historical presentation of the text and summing up its meaning in the past tense. Some preaching today that claims to be “expositional” is nothing more than teaching verse by verse through the Bible, pulling out a principle (that oftentimes is not inductively derived from the text based on the grammar and syntax of the passage in its own context) and then filling the sermon with human illustrations and stories so that the audience can relate to the principle (which again may or may not be biblical and often times is not even explained or argued textually).

Expository Preaching is far more than any of the above. As men and women called to preach we must appreciate and hold in high regard the fact God has given us

a *message* to preach, the “Word of God” (2 Tim. 4:2); in addition, He has also provided us a *method* by which we are to communicate this message: expository preaching. (Neh. 8:1-8; Lk. 4:16ff; 1 Tim. 4:13; 2 Tim. 4:2; Acts 20:26-27).

Why Expository Preaching? An expository preacher is similar to a detective; he or she must approach the text in a quest to gain the truth and present its findings to be heard by many, so they can make an intelligent, instead of emotional, choice to apply the Word to their respective lives. When a preacher approaches a particular text, it is their job to leave all their preconceived notions at the door of their minds. Their first and primary job is to discover the writer’s intended theological meaning for the chosen passage of scripture. This is a critical step because it lays the foundation of the expositor, due to the fact that the text can never mean what it never meant. The exegetical idea must be obtained.

If we hold true to the bible being the inspired word of God, written by men who were inspired, guided and directed by the Holy Spirit, then we can conclude that God was speaking to the original audience and we should find out why. God intentionally had the original message spoken. What was the circumstances surrounding the text? Who is he addressing? Where is he addressing them? This is the time we bring along our six friends we met in elementary school by way of Rudyard Kipling, “They taught me all I knew; Their names are What and Why and When And How and Where and Who.”

The Big Idea of Expository preaching is finding out what is the text talking about (subject) and what is saying about what it is talking about (compliment). As expositors, we must find out the timeless universal truth and convey it to the audiences today. Again, biblical exposition simply means exposing the hearers to the meaning of the text of

scripture (both its intent and content, in an exact and exhaustive manner) and then applying it to their hearts and lives.

The Apostle Paul in shares some key instructions to preachers in 2 Tim 2:15. This text begins with a command for diligence. The word used means to “make every effort.” The connotation is that the reader must do what is necessary to be shown “proved.” **Be diligent** (4704) (**spoudazo** from **spoude** = earnestness, diligence) **Spoudazo** is in the **aorist imperative**, a command to do this now. Don't delay. Do it to the best of your ability. Demonstrate a zealous persistence to accomplish the goal. “Do your utmost for His highest!” It is vitally important that we understand Paul's charge to “Just Do It!” The connotation is that the reader must do what is necessary to be shown “proved.” This term is used in reference to coinage in the ancient world. They were tested for their authenticity in a proving process. Like the metal, the reader must endeavor to reveal himself tested, refined before God. This process is through “cutting the word of truth up right.” This may be in reference to proper dissemination of the word of truth or proper understanding of the word of truth. In either case, the expectation is that the reader must seek both proper understanding and proper explication of the word of truth. The context in which this statement was made was one of mass confusion on what to believe. Traveling teachers were known to manipulate the scriptures to feed their coffers. Paul argues against such behavior. It is preferable for God's worker to properly explain and understand the scripture and depend on God for sustenance.

In 2 Timothy 3:16, Paul explains to Timothy that he must continue in the things he has learned. The implication is that the vicissitudes of life in ministry can cause one to veer from the path towards righteousness. Life can cause the believer to reject the things



that he has learned and seek other things. But Paul says that what Timothy had learned was sufficient for his success in ministry. From a child, he explains, he had learned the scriptures. These scriptures enabled him to attain salvation. Verse 16 explains how this is possible. Paul explains, *πᾶσα γραφὴ θεόπνευστος*, “all scripture is God-breathed.” This word occurs does not occur anywhere else in the New Testament. It properly means, God-inspired - from Θεός Theos “God,” and πνέω pneō “to breathe, to breathe out.” Theologian Albert Barnes states, “The idea of “breathing upon, or breathing into the soul,” is that which the word naturally conveys. Thus, God breathed into the nostrils of Adam the breath of life (Genesis 2:7), and thus the Savior breathed on his disciples, and said, “receive ye the Holy Ghost” (John 20:22). The idea seems to have been, that the life was in the breath, and that an intelligent spirit was communicated with the breath. The expression was used among the Greeks, and a similar one was employed by the Romans.” It could point towards the origin of scripture: it came out of God’s mouth. Or, it could speak to the life giving power of God. God breathed on the scriptures like he breathed into Adam and he began to live. In either case, the very wind of God, his spirit, is infused in holy writ.

In the *12 Essential Skills for Great Preaching*, Wayne McDill (1999) said it best, “Expository preaching aims for a response of faith and obedience to the biblical truth on the part of the audience” (p. 9). The overarching aim of preaching is to call for a faith response in the hearer. The text writers believed what they wrote and communicated it in order that others might believe and obey. The preacher keeps this faith aim in mind from the first look at the text to the final design of his sermon. The sermon should be God-

centered to point the hearer to the trustworthy object of his faith.” We must be faithful to the text.

In his second letter to Timothy, Paul appealed to Timothy to “[p]reach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine” (2 Timothy 4:2, KJV). In order to have credibility when preaching the Word, the preacher must actually use the Word as the foundation for the message that is being given. When other sources supplant it as the authority for the message, then, as Kemper notes, it is a perilous position for a preacher to find himself in.

Next, preaching must be Christ related or Christ centered. One of the concerns for older believers, primarily in the Pentecostal tradition, was that attending seminary would undermine divine anointing and inspiration. Formal study in seminary was considered metaphorically akin to a burial in the cemetery based upon the belief that as preachers increased their learning, they experienced a parallel decrease in their "burning" or anointing. In other words, preachers were seen as being at risk of depending more on the instruction they received in seminary than inspiration from the Lord, thus decentering the emphasis on Jesus and scripture in favor of secondary sources. The Gospel of Jesus Christ has to remain the absolute foundation for any preacher's message.

As I have mentioned earlier, another key characteristic of preaching is that it should be life changing. Crucially, prior to the ability to change believers' lives, many preachers have to connect to their audience in meaningful and empathetic ways. Preachers are charged with the task of building credibility prior to preaching, which Robinson (1999) addressed when he stated that “[o]ne way to build credibility with today's congregations is to let people see that you understand their situation” (p. 31).

Empathy with believers and their concerns is important for relationship building as well as developing trust in the messages being delivered. Once this has been established, the audience will be more apt to listen to the message and "be ye doers of the word, and not hearers only (James 1:22, KJV). The value of encouraging the congregation to be doers, and not just hearers, is that it calls them to do the difficult work of making change in their lives based upon the Word of God, which is the desired outcome of the message. For those who do not know God in a personal manner and have not yet accepted Him as their Lord and Savior, the sermon should seek to invoke a desire to know more about him. For believers, the sermon should inspire them to be better in different areas of their life.

Another component of preaching is that it contains biblical support. There is always guidance for living within the text that can be applied to daily Christian living. In examining the various types of sermons for providing instructions to the audience, the three-point sermon can be particularly powerful. This is because it provides the appeal of three points that the audience can recall and take with them to apply to their daily living. It is not uncommon for individuals to leave a sermon feeling that the preacher delivered a powerful sermon, but when tested for recall, they remain unable to articulate the particulars of the message. The value of the three-point sermon is that it is organized by three points that the listener can more easily recall, allowing them to retain information and apply it more easily than with other types of sermon. While there are variations of the three-point sermon, the primary characteristic is that it is concise and easy to understand.

Finally, preaching offers direction to the recipients of the sermon. The component of direction is important because this is the way in which God guides his followers on how to live their lives. "I have raised him up in righteousness, and I will direct all his

ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts” (Isaiah 45:13, KJV). This supports the notion that a man or woman of God has the responsibility of guiding His people with the message.

It is important to note that preachers have "been given a message of good news and been told to proclaim it" (Stolt, 1982: 135). This indicates that preachers, who speak on behalf of God, are given a message that must be shared, and it is through preaching that this news is channeled to the people. Stolt (1982) acknowledges that "we are guardians of a sacred ‘deposit’ of truth, ‘trustees’ of the gospel, ‘stewards of the mysteries of God’” (p. 126). This extends the responsibility of the preacher and calls for understanding that they are the spokespersons that have been honored with the divine assignment of declaring what thus sayeth the Lord.

### **Preaching Expository Sermons in the African American Church**

The African American church has enjoyed a plethora of great men and women who have faithfully mounted the pulpit each Sunday morning to preach what thus sayeth the Lord. “The Negro church is the super structure of the Black preaching event. It is the very first institution which Blacks themselves developed and controlled” (Warren, 1977: 2). Some examples of the preachers who came out of this institution include Samuel D. Proctor, Dr. Martin Luther King, Jr., Alfred A. Owens, Susie C. Owens, Claude Alexander, Charles Booth, Charles Adam and Prathia L. Hall, among others. These individuals were microcosms of the thousands of preachers committed to sharing the Word of God. Out of those lives came the distinctive style of Black preaching that is unique within the Christian faith and has been “regarded in many quarters as one of the strongest preaching traditions developed on American soil” (Larue, 2002: 1). Even while

this style of preaching evolved in America, there is evidence of remnants of African influences.

The African American preaching tradition had its genesis in an oral tradition—preaching from memory and generally without notes. The earliest preachers among African Americans were successors to the storytellers of their African ancestors. For their African ancestors, storytelling was the equivalent of a Western fine art. This also extended to other African practices such as the call and response in church to the rhythms in the music and dancing that made Black preaching distinctive from other models in the larger faith community. (Moyd, 1995: 42)

The Black church has historically been considered the center of the African American community (Warren, 1977). Many of the religious, political, economic and social issues in the community have remained connected to the church. It could be said that the pinnacle of community life has been the gathering of African Americans in church as it constituted one of the most important events in the life of the community, and preaching holds a special importance in the Black church.

Preaching is still the primary vehicle of theology in the African American churches. When the Work of God is preached, the most important event in the life of the church and the lives of the people takes place. While it is true today that many of our congregants seem to be more celebrative during the singing period of our worship experience, the preaching is still the most sacred element of the liturgy. (Moyd, 1995: 10)

Whenever there have been pressing issues in the Black community, meetings were held in the church. The preacher has long been the voice of the community, whether they were advocating for African American rights on issues such as civil rights, disenfranchisement, or voter registration. The African American church served as a community gathering place to worship together, to sing the spirituals that promised hope and comfort, and to faithfully to hear a word from God.

The phenomenon of Black preaching, as a vital product of the Black church community, evolved from genuine spiritual necessity and as such justifiably assumes validity. Given the extent to which the dominant White pulpit in America has endorsed the dehumanization and violation of Blacks through racism vis-à-vis the "one blood" ethic of Holy Writ, a need for correctives becomes critically urgent for a return to primitive Godliness and meaningful humanitarianism.

(Warren, 1977: 2)

Additionally, often due to the challenging conditions of African Americans, there was an expectation that the sermon be emotional and relevant and that it have a rhetorical flair to it. After the difficulties of African Americans' individual and collective struggles throughout the week, believers did not want an irrelevant preacher, but one that was dynamic in their delivery and able to explicate meaning and applicability to their lives.

The theology that has been explicit in African American preaching has never been abstract and esoteric. It has always responded to the questions raised in life circumstances. Like King Zedekiah, African Americans in their plight have continued to ask, "Is there any word from the Lord?" (Jeremiah 37:17, KJV) that addresses our particular conditions, needs, and aspirations? (Moyd, 1995: 11)

With consideration to the historical role of the church in the life of African Americans, expository preaching can be seen as having provided relevant links that reflected many of their struggles. In clarifying expository preaching, H.B. Charles (2002) declared, "I am a student of expository preaching; that is preaching that explains what the text means by what it says" (p. 42). This is valuable in that it offers listeners the meaning that God intended for them to receive through the message. As Charles (2002) went on to say, "the Bible is God's self revelation. Therefore to misinterpret the text is to misinterpret God. So the stakes are high" (p. 42). This is critical because if God intends for believers to receive a particular message, then a preacher's ability to accurately explicate it has the power to enhance the believer's understanding of God and strengthen his or her belief system.

The practice of expository preaching has been influential in the African American church. E.K. Bailey (2003) declared that "the African-American preacher has always been a biblical preacher" (p. 16). His comment supports the belief that the messages of many Black preachers have been heavily centered on scripture and have applied its meaning to the lives of their members. Expository preaching in the African American church has historically focused on the characteristics of preaching as outlined by John MacArthur (2005) as outlined above, but more importantly, preaching in the African American church has also connected people to their journey of struggle in this country in meaningful ways.

While the history of Christianity in the United States was used to support slavery and inequalities toward people of color, even through the civil rights era, it also provided African Americans with a faith in God that has empowered them with the ability to

survive oppression and injustices as well as the strength to create changes. Beyond providing hope and strength for daily living, Christianity was integral for African Americans in several movements including the abolitionist movement that worked to end slavery. Usry and Keener (1996) note that, “[m]ost of the Black abolitionists were church people—Frederick Douglass, for instance, was an ordained A.M.E. Zion deacon, and Sojourner Truth and Harriet Tubman were ministers” (p. 18).

As African Americans found new struggles to endure after slavery (e.g. segregation and the Civil Rights Movement), the power of preaching is what allowed many people to survive the challenges of daily living. “Black theology is reflection upon the meaning and message of the Christian faith in the community of the underprivileged and the oppressed” (Moyd, 1995: 15). Beyond helping them to survive these conditions, Black theology also provided hope, comfort, and the promise that God would deliver them.

For many, this is what allowed them to endure the societal inequalities and injustices because they believed that one day, God's people would no longer be subject to Pharaoh, but would be free to experience equity in all aspects of living. “The Black preaching community has consistently touched an area that the white preachers have avoided, namely, not only individual change but structural change. Very rarely would you find a white preacher applying the Word of God to the way city hall is working” (Bailey & Warren, 2003: 35).

Ultimately, expository preaching also involves the personality of the preacher who is commissioned with the responsibility of placing the text in context. In this way, listeners have learned about a text's original meaning that also illuminated how it could



be applied to contemporary issues. The admonition of Karl Barth (as cited in Booth, 2002) rings true in that the preacher should always read the Bible with split vision—one eye on the Scriptures and the other on the newspaper. This allows the preacher to make connections between the past and the present in ways that make sense to the audience. E.K. Bailey (2003) concurs, stating that, "[t]he African American preacher basically comes to the text from the underside of the text, while European preachers come to the text from the triumphant side of the text, the top side" (p. 37).

This view is also supported by Moyd (1995) who states "Euro-American theology is theology from the top down—theology from the powerful. It is theology worked out by the privileged class. Black theology is theology from the bottom up—theology from the powerless" (p. 15). In essence, African American preachers explore the meaning of the text as well as what it means for the individual and the individual's community. They place the meaning of the passage in the context of the individual's circumstances. Through tradition, the African American preacher has been taught to step into the text in order to internalize it so that the listeners can experience the message through him or her.

While examining the impact of expository preaching in the African American church, it should be noted that one of the influences on this institution has been the concept of Black theology and power. LaRue (2000) contends that, "[t]he God of Black theology, then, is the God of and for the oppressed" (LaRue, 2000: 117). This concept, as advocated by James Cone (2001), one of the major developers of Black theology in America, emphasizes that for the preacher in the African American church, an understanding of God is his relationship to the Black struggle for liberation. He stated that,

It has been argued that Black Power is the spirit of Christ himself in the black-white dialogue which makes possible the emancipation of blacks from self-hatred and frees whites from their racism. Through Black Power, blacks are becoming men of worth, and whites are forced to confront them as human beings. (p. 63)

In recognition of this liberation theology, even from a Caucasian viewpoint, Lockheed (2002) states that "I believe that the basic insight of liberation theology is quite correct. God does identify himself with the oppressed. The struggle for liberation in the third world, in the women's movement, among racial minorities, in native groups—that is where the theological action is!" (p. 32).

Just as God is involved in the liberation of the oppressed in the Bible, Black theology creates a framework on this aspect of God's nature. Mitchell (1990) supports this notion: "[f]or disinherited people, no doctrine is more essential to survival and the ability to remain creative on one's struggle for liberation" (p. 95).

This concept of culturally enriched affirmation and advocacy for Blackness in a society that has historically marginalized it has had an interesting impact on the African American church. LaRue (1993) argues in support of this concept, stating, "[t]he African American understanding of God grows out of the unique social situation in which blacks find themselves in America. The distinctly black experience of marginalization and struggle is crucial to understanding what gives depth and dimension to black preaching" (p. 129). Warren (1977) extends this further and states:

The simple, unadorned fact surrounding Black preaching is this: virtually isolated by American apartheid politics and discriminatory practices, it has been left to itself and thereby inadvertently blessed since that very isolation from mainstream

Westernism allowed Black preaching to remain a distinct motif in American culture, perhaps as unique as Black music. (p. 7)

In looking at the impact of the African American experience in this country, it is easy to understand the resonance of biblical stories within the community as they often present a history of oppression and adversity. This identification with biblical instances of oppression and resilience can be connected to the audience through expository preaching. Ursy and Keener (1996) note that, "[w]hat bonds us together as African Americans is the shared experience of suffering and perseverance in this land; thus we can identify with those who are oppressed" (p. 17).

### **Issues that Impact Preaching**

Expository preaching is invaluable because it ensures that when the preacher stands and declares the Word, he or she is appropriately handling the Word of God. This is how Paul encouraged his young protégé in 2 Timothy. If a man or a woman of God is going to utilize the tool of expository preaching effectively, he or she should employ some basic guidelines to ensure they do so appropriately.

The primary guideline calls for the individual to make ample time to study the text for lucid comprehension. Even a seasoned preacher must study his craft as it leads to more insight, revelation, and different ways to engage with and present the text. In the words of Ramesh Richard (2001), a preacher must "acquire the flesh of the text" (p. 26), which is the desired outcome of their diligence in studying. In the end, the true beneficiaries of that study are the individuals who receive a word that is thoughtful, accurate, and infused with meaning. Ray H. Hughes (1981) supports the idea that study is critical to preaching:

There never is a time—there will never come a time—when the successful preacher can cease reading and studying. Life itself is a matter of education. Of all people, the minister especially must continually probe and search for those truths to help others successfully negotiate the rocky paths. (p. 84)

Another valuable guideline is that one should be intentional about time management in one's organization of both study and the creation of the message. It is not enough to simply make time to understand the Word if there is also not equitable time invested in a thoughtful organization of a sermon that carries listeners to the desired outcome. In the same way that expository sermons break down the meaning of text, time management can be viewed as breaking down the week to create efficiency and effectiveness in the study, preparation, and delivery of a sermon.

The development of a sermon should happen either in incremental stages over a period of time or early enough in the week that one can revisit and revise. While God can certainly provide inspiration at the eleventh hour on Saturday night, one should avoid being a *Saturday night specialist*, or an individual who has a regular routine of organizing their sermon the night before delivering it. This is less a sign that one is anointed than an indication that he is not managing his time effectively. Hughes (1981) stated that "[p]reaching the gospel is not the performance of one hour. It is the revelation of a lifetime, the outflow of an infilling. In no other profession is the life of a man so vitally important to the success of his work" (p. 85).

The issue of time is relevant, not only in relation to the organization of time for study or the development of an expository sermon, but in the vocation of ministry in general. Whether a preacher is vocational or bi- vocational, it is common for him or her

to be pressed for time. Many are faced with the challenge of balancing professional and personal responsibilities, engagements, and expectations, which may include staff meetings, vision casting, counseling appointments, preaching schedules, and the maintenance of healthy marriages and raising children. Hughes (1981) notes that “[m]inisters can always be on the run, but wise men discipline their hours and bend them to God's will and purpose” (p. 87).

Without being mindful, pastors face the threat of becoming consumed with the business side of the pastorate and unintentionally neglecting the intimate, passionate side of maintaining a relationship with God. Olford (1998) underscores this potential stating that “[i]n the multiple roles of a pastor, his identity as a ‘preacher’ may be lost; the quality of his preaching may decline as he fills other functions and neglects the disciplines required for effectual preaching” (p. 5). The challenge of achieving a balance between the professional and personal often creates tension and has the ability to undermine the effectiveness of the individual's preaching.

As a preacher creatively works towards a harmonious balance of their responsibilities, they will find themselves more equipped to invest the appropriate time in their relationship with God, the Word, and their preaching. This commitment, as well as a concerted effort to understand and engage in the theological issues that frame preaching, can support and strengthen a preacher's ability to develop and deliver powerful expository sermons. An awareness of the foundational context of preaching is invaluable, along with an understanding of the intricate relationship and influence of Black Power and liberation on the theology, traditions, and practices of preaching in the African American church.

### CHAPTER THREE: LITERATURE REVIEW

This chapter examines and provides a summary of key literature that relates to expository preaching, the Pentecostal preacher, Pentecostalism, preaching, and teaching. The chapter will conclude with a review of some of the latest trends within the context of Homiletical theory.

**Bartleman, F. (1989) Pentecostal preaching. In R. Lischer (Ed.), *Theories of preaching: Selected readings in the homiletical tradition* (pp. 320-25). Durham, NC: Labyrinth. Nashville, TN: Abingdon Press.**

This book explores what it means to preach with spiritual power. It provides a unique perspective of the early Pentecostals, their doctrine, and their beliefs regarding the Holy Spirit.

**Bisagno, J. R. (2002). *Principle preaching: How to create and deliver sermons for life applications*. Nashville, TN: Broadman & Holman.**

For nearly half of a century, Bisango has crafted and preached principle-based sermons. the principle-based preaching methodology described in this document takes biblical principles and applies them to the selected narratives under investigation and presentation. This is valuable as the life application principle method can be put into practice in the listeners' lives instantly.

**Broadus, J. A. (1979). *On the preparation and delivery of sermons* (4th ed.). San Francisco, CA: Harper and Row.**

Broadus, considered by many to be the “dean” of American expository preaching, provides a methodology from the origin of the text to the destination of the sermon. Broadus' commitment to strong textual outlines provides a foundation for

those interested in preaching. The method has been utilized by seminaries for over a century.

**Broadus, J. A. (1979). *On the preparation and delivery of sermons*. San Francisco, CA: Harper and Row.**

This book is a classic and a masterpiece, from a writer who is a well-educated man of culture and an accomplished, experienced orator. Broadus provides specific advice that is practical, scripturally-sound, and covers many areas related to creating and presenting a sermon. There is a discussion on choosing words, which presents a study on how words are frequently derived from Anglo-Saxon or Latin roots. Another section explores the importance of and the need for imagination.

**Campbell, J. E. (1951). *The Pentecostal Holiness Church*. Raleigh, NC: World Outlook.**

The author provides us with a glimpse of the historical annals of the genesis, or the first fifty years of the Pentecostal Holiness Church, focusing on the birth and growth of the International Pentecostal Holiness Church. This body of work will assist the Pentecostal individual in discovering their rich heritage.

**Castleberry, J. (2004). Faith, miracles, and gifts of healings in a postmodern age. In J. K. Bridges (Ed.), *Pentecostal gifts & ministries in a postmodern era* (pp. 47-84). Springfield, MO: Gospel.**

Within this text, the Pentecostal educator investigates the tension with which Pentecostals wrestle as they seek to preserve their dual commitment to evangelical theology and the pneumatic experience.

**Chappell, B. (1994). *Christ centered preaching: Redeeming the expository sermon*.**

**Grand Rapids, MI: Baker.**

Chappell highlights the fact that a sermon must be different from a motivational speech, specifying that in order to qualify and have the distinction of biblical preaching, it must point to Christ. A detailed exploration is provided on the basics of preparation, organization, and delivery issues. Similar to Haddon Robinson's depravity factor, Chappell provides a concept known as the *fallen condition focus*. According to the writer, all passages, texts, and periscopes have a fallen condition focus, and only informed preaching will identify it to uncover the passage's purpose. Regardless of how much information is gathered, the sermon is not ready to be preached and is not Christ centered until the FCF can be obtained.

**Cone, J. H. (2001). *Black Theology and Black Power*. Maryknoll, NY: Orbis.**

*Black Theology and Black Power* is a product of the Civil Rights and Black Power movements in the 1960s and is Cone's first attempt to identify liberation as the heart of the Christian gospel and Blackness as the primary mode of God's presence. In the introduction of this edition, he states, "I wanted to speak on behalf of the voiceless Black masses in the name of Jesus whose gospel I believed had been greatly distorted by the preaching and theology of White churches," aptly summarizing this book. Cone argues that if African Americans intend to discover their true self-worth, they must be willing to embrace a new way of looking at things, from a cultural and Spiritual viewpoint. Cone highlights the fact that the old hermeneutics have not allowed African Americans to come into their



fullness as a people or as unique individuals who are called to discover their divinity.

**Cox, H. G. (2001). *Fire from heaven: The rise of Pentecostal spirituality and the reshaping of religion in the twenty-first century*. Da Capo.**

Harvard theologian Harvey Cox takes a look at the history of Pentecostalism. He describes the spirituality and the success of the Pentecostal movement in sociological indexes.

**Crabtree, C. T. (2003). *Pentecostal preaching: Empowering your pulpit with the Holy Spirit*. Springfield, MO: Gospel.**

Crabtree's book emphasizes the need for preachers to become better educated in the art and science of preaching. He stresses the fact that Pentecostal heritage, or unction, and preparedness are not mutually exclusive and argues that preachers need both. He utilizes the Apostle Paul as a ministry model to provide a portrait of balance that preachers, especially of the Pentecostal persuasion, should strive for.

**Deane, Andy. (2009). *Learn to study the Bible (40 Bible study methods)*. Self published: Xulon Press.**

Pastor Andy Deane teaches the reader forty different step-by-step Bible study methods to help discover, apply, and enjoy God's Word. Each practical method comes with a handwritten example to demonstrate it and make it more comprehensible.

**Duduit, M. (Ed.). (1992). *Handbook of contemporary preaching*. Nashville, TN: Broadman.**

Drawing wisdom from over fifty pulpiteers and teachers of homiletics, the handbook is divided into nine sections that address every aspect of sermon preparation and the eventual delivery of the sermon. The footnotes and bibliography readily provide the reader with an abundance of additional reading material.

**Fee, G. D. (1993). *New testament exegesis*. Louisville, KY: Fowler Wright.**

Fee is a Pentecostal New Testament scholar employing an exegetical method. In this particular body of work, there is a clear step-by-step exegetical approach, involving text selection, textual criticism, and application to the contemporary audience. A downside to the approach offered here is that it may be too cumbersome for the bi-vocational pastor.

**Fee, G. D., & Stuart, D. (1993). *How to read the Bible for all it's worth*. Grand Rapids, MI: Zondervan.**

This book is one of the more popular Bible interpretation books available as it was written with the layperson in mind. Its purpose is to provide an understanding of the different types of literature (i.e. genres) that are contained within the Bible. The authors offer guidelines to help biblical students to ask the right questions of each biblical genre. Fee and Gordon provide a helpful elaboration of how one studies what the text meant to the original audience and what it means for readers today.

**Gibbs, A. P. (1939). *The preacher and his preaching* (6th ed.). Kansas City, KS: Walterick.**

This easy-to-follow book on homiletics was written primarily for the novice preacher. Although it is dated, being published in 1939, it still provides practicality on the homiletical process in depth for the reader and remains pertinent.

**Gibson, Scott W., Ed. *Making a difference in preaching*. Grand Rapids, MI: Publisher.**

*Making a Difference in Preaching* is a collection of the prolific Haddon Robinson's writings on the art and science of preaching over a period of forty years. The book expounds on preaching theory, preaching methods, and useful practices for preaching. The editor Scott Gibson highlights key differences between preaching that is powerful and that which is ineffective.

**Gottwald, N.K. & R. A. Horsley, Eds. *The Bible and Liberation: Political and social hermeneutics*. Louisville, KY: Westminster John Knox.**

In the new edition of this work, hermeneutical scholars (e.g. Walter Brueggemann, Elisabeth Schussler Fiorenza, Carlos Mesters, Renita Weems and others) explore the advances made in the area of political and social approaches to the Bible in recent decades. These discussions offer perspectives that the rising influence of the feminist movement as well as third-world and other liberationist perspectives. This text acknowledges that the Bible looks very different when viewed from marginalized perspectives and the way that its narratives resonate with people's struggles in real life today. Seen against the backdrop of today's current events and contemporary super-powers, the biblical stories of the ancient

world and its deserts are made more relevant and highlight the fact that God never changes and has always, throughout history, remained faithful to his people.

**Greidanus, S. (1988). *The modern preacher and the ancient text: Interpreting and preaching the biblical literature*. Grand Rapids, MI: William B. Eerdmans.**

This landmark publication is written from an Evangelical perspective and provides a holistic approach to the interpretation and preaching of the biblical text. It is a technical and theologically informed discourse on hermeneutical and homiletical principles. Greidanus applies principles to four genres: Hebrew narratives, prophetic literature, Gospels, and the epistle.

**Hamilton, D. (1992). *Homiletical handbook*. Nashville, TN: Broadman.**

In this book, Hamilton's chief objective is to remind preachers of the importance of their task in preaching. Of equal importance is the description of how one accomplishes the preaching task effectively and efficiently.

**Henderson, D. W. (1999). *Culture shift*. Grand Rapids, MI: Baker.**

Henderson explores the ways in which culture breeds consumers, spectators, and self-absorbed individuals and their tendency to think in a relativistic sense with no room for God in post-modern life [the with-phrase is not easily connected to the clause it's attached to. I would suggest rewording]. He writes that to be biblical, we should study the pages of scripture. Henderson points out that we live in a consumerist society with a tendency to want to shop around prior to committing. This metaphor is extended to commitment to a faith, but as Henderson points out, Christianity is not available for such shopping and picking, but a claim. The author also explores several key discussions such as the difference between

audience-sensitive and audience-driven. The book also presents indicators for a cultural analysis.

**Higgins, J. R. (1994). God's inspired word. In S. Horton (Ed.), *Systematic theology: A Pentecostal perspective* (pp. 61-115). Springfield, MO: Gospel.**

Inspiration from Scripture is the key theme addressed by this Assembly of God scholar, who discusses in detail the infallibility of scripture as well as the inerrancy of the word of God. Having a distinct vantage point, the author provides insight into Pentecostalism by providing illustrations on what he believes in regard to the nature of the Bible.

**Hughes, R. H. (1981) *Pentecostal preaching*. Cleveland, OH: Church of God Department of General Education.**

Utilizing notes, sermon outlines, and personal experiences accumulated over a period of more than 40 years, Hughes pinpoints the characteristic unique to Pentecostal preaching—the notion that the Word of God is activated by the Holy Spirit in the act of preaching. This book explores how the touch of the Holy Spirit combined with research and study blend to produce the transformative power of a Pentecostal sermon. Hughes is emphatic in seeing the Holy Spirit as the ultimate catalyst that brings about the connection between pulpit and pew.

**Hughes, R. H. (1988). *Pentecostal preaching*. In S. M. Burgess, G. B. McGee, & P. H. Alexander. (Eds.), *Dictionary of Pentecostal and Charismatic Movements* (pp. 722-24). Grand Rapids, MI: Zondervan.**

In this work, the author provides the readers with insight on Pentecostal preaching. He argues that one must totally separate Pentecostal preaching from

the normal understanding of what it means to preach the Gospel of Jesus. Hughes establishes Pentecostal worship as influential on the style of delivery. This, he argues, makes it distinct from what is considered normal preaching, which sensitizes his readers to this distinction.

**Issler, K. & Habermas, R. (1994). *How we learn: A Christian teacher's guide to educational psychology*. Grand Rapids, MI: Baker.**

*How We Learn* demystifies the cardinal principles of educational psychology. The authors have presented an integration of theology and instructional theory in teaching, identifying obstacles in learning and insight into what motivates learners to be open to learning. Additionally, there are exercises, examples, aides, and age-relevant tools that assist teachers in accomplishing their goal of educating others. The book covers the holistic approach to teaching.

**Johnson, S. and Johnson, C. (1986). *The One Minute Teacher*. New York, NY: William Morrow.**

This small book shows teachers how they can make a paradigmatic contribution to their students' educational development. Specific tools such as praising, goal setting, and building one's self-esteem are identified as making a positive contribution to creating and fostering a learning process that will remain with the learner for a lifetime.

**Kemper, D. A. (1985). *Effective preaching: A manual for students and pastors*. Philadelphia, PA: Westminster.**

This book provides valuable assistance and information for anyone wanting to study preaching. Kemper works on his own definition of preaching and a detailed,

in-depth explanation of what preaching means in this unique and creative work. He defines preaching as "the proclamation by the spoken word of the Incarnate Word as revealed in the written word in such a manner as to initiate Christian commitment, accentuate Christian experience, create Christian attitudes, and motivate Christian action" (16.) Kemper writes to encourage those behind the pulpit to steadfastly work toward ever-improving preaching.

**LaRue, C. J. (2000). *The heart of black preaching*. Louisville, KY: Westminster John Knox.**

This book provides a wealth of information on important Black preachers throughout history as well as contemporary African American preachers on the American scene. It provides the historical and present-day dynamics of Black preaching, presenting a particular way of viewing God that is unique to Black preaching. The author further argues that there are five domains or spheres of Black experience that are very helpful to Black preaching. The discussion lends itself to a greater understanding of the particulars of Black preaching and the preparation of sermons.

**Larue, C. J. (2002). *Power in the pulpit*. Louisville: Westminster John Knox.**

This book is quite significant for all preachers, speakers, and students. Larue dedicates this work to the power of God in Black preaching. Some of the most powerful African American preachers and their methods are discussed and investigated. These preachers share their weekly routine, an account of how much time they spend preparing to preach, and details of the most intimate act of their personal worship—sermon preparation. This reading offers an emotive experience

through an intricately detailed description of the process of sermon development, followed by the resulting manuscript.

**LeFever, M. D. (1996). *Creative teaching methods: Be an effective Christian teacher*. Colorado Springs, CO: Cook Ministry Resources.**

Creativity can be a great benefit for teachers and ministers as illustrated by LeFever's discussion of the need for creativity and the practical steps necessary to forge new ideas. The book canvasses the creative process, drama in the classroom, storytelling, discussions, case studies, creative writing, and stimulation games.

**Magruder, J. C. (2006). *Spirit and truth: A handbook on expository preaching for Pentecostal student* (Doctoral dissertation). Retrieved from Gordon-Conwell Theological Seminary.**

This dissertation project by a graduate of Gordon-Conwell Theological Seminary Doctoral Ministry served as a reference for insight and guidance in the creation of this thesis.

**McCamey, J. (1989). Maintaining sound doctrine and the flow of the spirit. In T. A. Trask, W. I. Goodall, & Z. J. Beckett (Eds.), *The Pentecostal pastor: A mandate for 21<sup>st</sup> century pastors*" (pp. 587-91). Springfield, MO: Gospel Publishing House, 1997. Nashville, TN: Abingdon Press, 1989.**

Here, a Pentecostal pastor who is a seasoned pulpiteer discusses what a commitment to both the Pentecostal experience and sound theology should resemble in the contextualization of a worship experience.



**McCroskey, J. C. (2006). *An introduction to rhetorical communication: A Western rhetorical perspective*. Boston, MA: Pearson.**

This introduction to rhetorical communication is an integration of theory and social science methods as well as approaches to public communication. It offers solid resources for message planning and delivery in an adaptable and flexible format.

**McDill, W. V. (1999). *The moment of truth: A guide to effective sermon delivery*. Nashville, TN: Broadman and Holman.**

In this book, the author focuses on effective sermon delivery, dealing specifically with increasing the impact of the preacher's sermon on the listeners. McDill argues that the preacher must not only exegete the text to be presented, but that he must also know and understand the audience to whom he is preaching. To address the latter imperative, McDill offers valuable insight into analysis of the audience.

**Miller, C. (1994). *The empowered communicator: 7 keys to unlocking an audience*. Nashville, TN: Broadman and Holman.**

The author suggests that to be powerful communicators, preachers must know their audiences. This is achieved by connecting with them. The author suggests that once the preachers have done this, they can move on to the next movement, which is to motivate them to a call to action.

**Mitchell, H. H. (1990). *Black preaching: The recovery of a powerful art*. Nashville, TN: Abingdon Press.**

Mitchell persuasively demonstrates that Black culture and preaching style are vital for the empowerment of Black congregations and have much to offer the

preaching method of all preachers. By focusing on the use of storytelling, imagination, and style of preaching rooted in African-American culture, Mitchell spotlights effective techniques for lively preaching.

**Moyd, O. P. (1995). *The sacred art preaching and theology in the African American tradition*. Valley Forge: Judson.**

Moyd sets out to outline the evolution of the African-American preaching tradition has evolved and how the standards of this historical traditional have become the means by which practical theology has been conveyed to the people in African-American congregations. Black preachers have developed unique styles for proclaiming and interpreting the Word of God, and their preaching has, according to Moyd, provided hope and inspiration to their community. Examples from African-American preachers demonstrate how practical theology has provided the content of classic preaching in the Black church community, both historically and presently.

**Olford, S. F. & Olford, D. L. (1998). *Anointed expository preaching*. Nashville, TN: Broadman & Holman.**

The purpose of this collaborative book is to motivate and provide pastors and lay leaders with skills in expository preaching and exemplary living in order for the church to be revived and the world saved via the Word of Christ. Throughout the book, the authors focus on biblical revelation, biblical exposition, and biblical proclamation.

**Packer, J. I. (1999). *Honoring the written word of God*. Carlisle, UK: Paternoster.**

This book offers a collection of articles discussing the author's feelings and beliefs about the authority of Scripture. Packer is an accomplished scholar and theologian, who offers principles that should be utilized when interpreting Scripture. He explores how to apply these principles to current and controversial topics such as Creationism, the role of women in the church, and the Second Coming. Other issues including the importance of human language, the power of thought and reason, and the Scripture's self-perspective are discussed. He ends this book by shifting the focus to pastoral leaders and the value and need for correct and responsible expository preaching.

**Palmer, A. D. (1984). *The Holy Spirit: A Pentecostal perspective*. Springfield, MO: Logion.**

Palma, known for his straightforward style, presents the Holy Spirit in a three-part discussion of General Pneumatology, Baptism in the Holy Spirit, and the Spirit Gifts. The book deals with modern and classical scholarship, however, it presents a skillfully reasoned and biblically sound defense of the classical belief of Pentecostalism.

**Palmer, P. (2007). *The courage to teach*. San Francisco, CA: Jossey-Bass.**

This book discusses many issues related to teaching and how to be an effective instructor. Palmer explores the factors that are required to make one a good teacher, explaining that technique alone is not sufficient. A solid foundation and being well grounded in oneself and in the community are all important elements. He demonstrates how effective teaching emanates from the inner heart of teachers, from one's life inside and outside of the classroom. Palmer presents

authentic ways of teaching based upon many issues, including one's experiences in life and involvement in the community. He documents his own journey in the book as well, reinforcing his premises with firsthand experience.

**Proctor, S. (1992). *How shall they hear? Effective preaching for vital faith*. Valley Forge: Judson.**

In this book, Proctor strives to explain that the preacher has a contract with those who listen to him. The author provides messages that are spiritual and will benefit both pastors and laity. This text can be beneficial when utilized in the preparation of sermons, personal devotionals, as well as in the classroom.

**Proctor, S. (1994). *The certain sound of the trumpet crafting a sermon of authority*. Valley Forge: Judson.**

Proctor, one of the African American deans of preaching provides a detailed account of instructions and step-by-step methodologies for effective sermon development and delivery.

**Ramesh, R. (2001) *Preparing expository sermons: A seven-step method for Biblical preaching*. Grand Rapids, MI: Baker.**

This book provides a clear, detailed, and itemized description of the process for creating a sermon from an epistolary text. Richard's approach is deductive, yielding a text that is practical, accessible, and easy to follow. Although the author allows for inductive sermon structures, he seems to suggest that each major point in any sermon should follow a deductive pattern that begins with the main point. This perspective lacks flexibility and may be too rigid for some pastors. I

disagree with some minor statements, especially when he turns to "contemporization" and topical preaching.

**Robinson, H. W. (1995). *Biblical sermons*. Grand Rapids, MI: Baker.**

*Biblical Sermons* is a collection of sermons by eleven former students of Haddon Robinson as well as one of his own. The twelve sermons exemplify the application of the principles from Haddon's previous work, *Biblical Preaching*. Each chapter presents a sermon, an analysis of the sermon, and an interview with the student who created it. The collection can be mined for insight on study habits, the value of internalizing the message over memorizing it, effective utilization of rhetoric, and preaching text that those who specialize in textual criticism have made taboo. One of the bedrock premises that emerges is that the text governs the sermon, rather than the sermon topic. In other words, one should never make the text fit the sermon.

**Robinson, H. W. (2000). *Biblical preaching: The development and delivery of expository message* (2nd ed.). Grand Rapids, MI: Baker.**

Considered to be the leading authority on the *Big Idea* expository preaching model, Robinson provides an outline of a clear way to develop and deliver an expository message. Robinson's major contribution to the preaching community, in addition to a workable definition of expository preaching, is his teaching on the importance of preaching a single idea, his notion of the big idea. Robinson goes beyond stating the need for a central idea, and like many others in the field, he provides a critical paradigm that can be easily utilized (i.e. subject-complement). At the end of each chapter, annotated bibliographies and exercises provide

students with the opportunity to practice at finding and writing the subject and complement. This is easy to read and comprehend mainly because Robinson is a clear communicator who is well organized and provides constant review of the text progressions. We communicate in units of thoughts and our conversations have only one idea—the Big Idea. As a result, the author argues our sermons should as well.

**Robinson, H. & Robinson, W. (2003). *It's all in how you tell it*. Grand Rapids, MI: Baker.**

In this work, Robinson and Robinson point to the ways that sermon styles can get stuck in a manufacturer cookie-cutter role. They have learned and mastered sermon preparation and delivery and get stuck in presenting deductive classical approach, usually the three-point sermon, which has a venerable past. The three-point formula is based on the ancient orators who asked and answered three questions: What is it? Why would I want it? And how do I get it? Today most people say: Tell them what you're going to tell them. Tell them. And tell them what you told them. The Robinsons present a new and fresh way to communicate that will free congregations and preachers from boredom—the first-person expository sermon. Throughout the book, the authors discuss sermon forms and the necessity of being faithful to the scripture at length. The first-person expository sermon is argued to be true to the text and presented to the hearers today from the vantage point of an eyewitness. The scriptures do not point to a single form that a sermon must take. The authors provide arguments for the use of

first-person expository methods with the promises that its narrative format lends itself to exciting and engaging listeners.

**Schultz, T. & Schultz, J. (1999). *The dirt on learning*. Loveland, CO: Group.**

*The Dirt on Learning* can serve as a powerful tool for those who aspire to teach in such a way that real learning can take place. The book demonstrates how to teach individuals based on an understanding of how they learn rather than how we want to teach. One key principle in the book is consideration of Different Kinds of Smart, passive learners and active learners, and the science of brain processes information.

**Smith, D. K. (1992). *Creating understanding*. Grand Rapids, MI: Zondervan.**

This book assists the preacher in becoming an effective cross-cultural communicator while communicating the Christian message from the perspective of communication theory.

**Stott, J. R. W. (1982). *Between two worlds: The art of preaching in the twentieth century*. Grand Rapids, MI: William B. Eerdmans.**

*Between Two Worlds* has become one of the most important works for those who consider themselves expository preachers. Stott offers keen insight as to why individuals in *both worlds*, the world and the church, have a difficult time ascribing preaching as an important necessity.

**Stronstad, R. (1984). *The Charismatic theology of St. Luke*. Peabody, MA: Hendrickson.**

Roger Stronstad offers both a cogent and thought-provoking study of Luke as a charismatic theologian. This is a scholarly discussion regarding the meaning of

the Holy Spirit's activity in the Lukan gospel. Stronstad challenges the traditional Protestants to reexamine and reconsider the impact of Pentecost and the Holy Spirit.

**Stronstad, R. (1995). *Spirit, scripture and theology: A Pentecostal perspective*. Baguio City, Philippines: Asia Pacific Theological Seminary.**

This work is a collection of essays delivered by Stronstad, one of the leading new voices of Pentecostal scholars, in which the differences and similarities between Pentecostal hermeneutics and Evangelical hermeneutics are explored.

**Stuart, D. (1984). *Old Testament exegesis*. Philadelphia, PA: Westminster.**

This book would be most valuable for the student who can study the text in the original languages and the vocational pastor with the affordability of time. The use of the technical and carefully mapped out methodology as defined by the author will bring clarity to the sacred text when exegesis is properly applied.

**Tramel, T. (2009). *The beauty of the balance: Toward an Evangelical-Pentecostal theology*. Franklin Springs, GA: Life Springs Resources.**

Tramel discusses the tendencies of Christians to identify themselves as either "Evangelical" or "Pentecostal," or both. The author posits that while there is common theological ground between the two Christian camps, there are quite a few distinctive issues (e.g. sanctification, Spirit baptism, divine healing and the second coming). Tramel shows how much distance seems to separate the two theological systems, but seeks to build a bridge between them. The book directs and encourages both the Evangelical and Pentecostal communities to behold the beauty of the balance in the Word of the Lord and the Lord of the Word.



**Tunstall, F. G. (2008). *Our awesome Lord: A captivating Pentecostal Christology*.**

**Lake Mary, FL: Creation House.**

The author explores Christ's attitude during His progression towards the cross on Calvary. The author's encouragement to adopt the attitude of Christ as his or her own is potent. In summary, this author lays out a Pentecostal Christology.

**Turner, W. C. (1995). "Pentecostal preaching". In R. Lischer & H. Willomon (Eds.), *Concise encyclopedia of preaching* (pp. 369-72). Louisville, KY: Westminster.**

This Mainline homiletical preacher discusses a range of topics including Pentecostal presuppositions regarding the supernatural, the theological contextualization, and the style of delivery.

**Usry, G. & Keener, C. S. (1996). *Black Man's religion: Can Christianity be Afrocentric?* Madison, IL: Inter-Varsity.**

This book, which contains a wealth of carefully documented information, is co-authored by an African-American pastor and a White Christian scholar. The title may seem to suggest that the authors are trying to fit Christianity to an "Afrocentric" agenda. Instead, the authors attempt to provide an honest, historical, and cultural investigation with the goal of bringing truth to light, working toward this end with a genuine voice. They confidently assert what they can while humbly admitting uncertainty where it exists. The strength of this document exists in its factual and historical presentation and its avoidance of unsupported leaps of logic. As a highly informative exploration, this book can serve as a great starting point for the scholar who seeks an overview of the history of African Christianity and cultural issues associated with being Black and Christian, especially in

America. This text could also function as a starting point for deeper research through the use of its extensive endnotes as a list of other resources to investigate.

**Warren, M. A. (1977). *Black preaching: Truth and soul*. Washington, DC: University Press of America.**

Warren looks at the phenomenon called *Blackening Preaching*, which embodies, all at once, an anomaly and a reality. He examines the circumstances as well as the dimensions that birthed Blackening Preaching, explicates the Theology of Blackening Preaching, the nature, centrality and dynamics of the Black congregation, and the various styles of Black Preaching (e.g. effects style, truth style, ethnics style and methods (or artistics) style). He then provides a sample sermon by a leading preacher for each style (i.e. contemporary to the style). He finishes his discussion with the challenges of Black Preaching, listing them out in the framework of ten commandments.

**Whitesell, F. D. (1963). *Power in expository preaching*. Chicago, IL: F.H. Revell.**

In *Power in Expository Preaching*, Whitesell examines the results of a questionnaire created by his students. The questionnaire was primarily circulated among pastors of conservative Evangelical persuasions, especially Baptist pastors (e.g. American Baptists, National Baptists, Free Will Baptists, Conservative Baptist, Regular Baptists, Southern Baptists, and Independent Baptists), but the cooperation also included Free Methodist, Presbyterian, Pentecostal, Church of God, Evangelical Free, Evangelical United Brethren, Christian and Missionary Alliance Pastors. Whitesell provides a fair portrayal of the amount of work it takes to create an expository sermon. While he acknowledges that it requires hard

work, he insists that it will be rewarding to both the preacher and his listeners.

The value in this book lies in its exploration of the various stages of the delivery of an expository sermon. Although the text was written during the 1960s it serves as a foundational read for those interested in expository preaching.

**Willhite, K. (2001). *Preaching with relevance without dumbing down*. Grand Rapids, MI: Kregel.**

Willhite expounds upon relevance with the goal of empowering the pastor to make God's word relevant to the listener. He provides an outline of ten strategies for developing and presenting sermons that will reach the listener.

## **CHAPTER FOUR: COURSE DESIGN**

### **Course Description**

An introductory course that investigates the principles of sermon construction that includes selecting and interpreting the text, forming sermon objectives, and structuring sermons for content and style.

### **Rationale**

The purpose of the course is to provide the student with the appropriate skills that result in the development of effective biblical sermons. The student will study the priority of character, the history of preaching, and the mechanics of sermon planning, preparation, and delivery. Mastering the discipline of preaching is absolutely critical in order to maintain an effective pastoral ministry.

### **Design of the Course**

This course is designed for a traditional face-to-face sixteen-week semester. The class meets twice weekly and each class is approximately 60 minutes in length. The face-to-face environment provides the learner with the opportunities to ask questions and participate in class discussion. It also provides the learner with the environment in which to deliver their first expository sermon.

### **Ancillary Documents**

The appendices include a sermon review worksheet, exams, and an end of course survey.

### **Audience for the Course**

Since it cannot be assumed that the students enrolled in this course have been exposed to or have a working knowledge of expository sermon development, this course will

function as an introductory course to expository preaching. However, to promote student success a course in hermeneutics is a prerequisite.

### **Prerequisite Course(s)**

Hermeneutics

### **Course Textbook (This is the most current edition of this text)**

Robinson, Haddon. *Biblical Preaching: The Development and Delivery of Expository Messages*. 3<sup>rd</sup> ed. Grand Rapids, MI: Baker Publishing Group, 2014. ISBN: 9780801049125.

### **Assessment Tools**

There are three assessment tools to measure the effectiveness of the curriculum. The first is the development of an expository sermon (i.e. 10-12 pages in length) based upon one of two passages that will be assigned by the instructor. The development of this sermon will occur in stages throughout the semester and will be delivered to the class at the end of the semester. Each stage offers the learner the opportunity to practice skills by completing the end of chapter exercises. Learners will also refine and redraft their work based upon feedback from peers and/or the instructor. The second assessment tool is in the form of a midterm and final examinations. Finally, at the end of the semester the learner will be provided with a survey that includes both Likert scale and short response questions in regards to both the curriculum and the professor.

## **Measureable Learning Outcomes**

Upon successful completion of this course, the student will be able to:

- A. Demonstrate a working knowledge of sound hermeneutic principles.
- B. Provide a sound working definition of expositional preaching.
- C. Discuss the importance of biblical preaching.
- D. Identify the sources for the development of sermon ideas.
- E. Demonstrate the ability to write the foundational statements of the sermon.
- F. Identify and discuss both the ingredients and the process of constructing biblical sermons.
- G. Identify the key elements of an expositional sermon.
- H. Construct sermons that are both true to the text used and sensitive to audience need.
- I. Demonstrate and improve skills in delivering sermons.
- J. Evaluate sermons.

**Week One A:**

Review Syllabus and expectation

Introduction

Q & A

**Next session**

Robinson chapter 1

**Week One B:**

Robinson chapter 1

**Objectives:**

- Define expository preaching.
- Identify the importance of expository preaching.
- Identify what governs the sermon.
- Explain to whom the concept of the sermon is applied and why this is important.
- Identify two common pitfalls.

**Preaching**

Ecclesiastes 1:1 provides us an example of the Hebrew term for preacher - קהלת -

transliterated *qoheleth* (Strong's H6953), which means “a collector of sentences, a preacher,” and is taken from the Hebrew term קהל, transliterated *qahal* (Strong's 6951)

“from an unused word that means assembly or congregation” (Thomas, 1998). Romans

10:14 provides us with the Greek term for preacher κηρύσσω, transliterated *kerusso*,

which in its true sense, means “to proclaim” (Kittle, Bromiley, & Friedrich, 1964, p. 697).

The Concise Oxford English Dictionary defines the word preach as to “deliver a religious address to an assembled group of people, to publicly proclaim, or earnestly advocate”

(Soanes & Stevenson, 2004: 18.). So the question is, what exactly, is expository

preaching, and why is it important?

### **Expository Preaching Defined**

Our text defines expository preaching as, “the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers” (Robinson, 2014: 18).

### **Why is expository preaching important?**

Paul accurately identified the importance of preaching in Romans, “How then will they call on Him in whom they have not believed? How will they believe in Him who they have not heard? And how will they hear without a preacher?” (Romans 10:14, NASB).

Robinson rightly identifies the importance of *expository* preaching with the central focus on the Scriptures. He states, “Through the preaching of the Scriptures, God encounters men and women to bring them to salvation (2 Tim. 3:15) and to richness and ripeness of Christian character (vv. 16 – 17). Something fills us with awe when God confronts individuals through preaching and seizes them by the soul” (Robinson, 2014: 16).

### **What governs an expository sermon?**

- Scripture – the biblical text holds the authority of the message.
- The thought of the biblical writer determines the substance of an expository sermon (Robinson, 2014: 19).
- A single concept, which is derived from and transmitted through a historical, grammatical, and literary study of a passage in its context (Robinson, 2014: 20-21).



First applied to the preacher (Robinson, 2014: 23).

- Applying the message to ourselves helps us to become mature Christians.
- Living the message you preach gives you insight into how it can be applied to the hearer.

○ Then applied to the hearer (Robinson, 2014: 25).

### **Common Pitfalls**

- Inappropriate application or no application at all
- The sermon does not relate to the world directly enough to be of practical use

### **Next session**

Robinson chapter 2

## **Week Two A:**

Robinson chapter 2

Address any questions from previous session

Assign one half of class one passage and the other half of the class a second passage

### **Objectives:**

- Identify the components of an idea.
- Know the common mistakes or pitfalls.
- Choose and evaluate which question the subject of an idea answers.
- Choose and evaluate which question the complement of an idea answers.

In our last session, we learned that two common pitfalls of the expository sermon are that there is no application or the sermon does not relate to the world directly enough to be of practical use. Similarly, there are two major complaints heard from those sitting in the pew. Either the sermon attempts to cover too many ideas, or it tries to string together too many unrelated ideas (Robinson, 2014). Therefore, in public speaking the importance of content centered on a single idea cannot be overstated. It is the critical element to effective communication. Whether it is an inductive sermon stating the main idea in the conclusion, or a deductive sermon stating the main idea at the beginning; the sermon should have one major idea. So it is with an expository sermon, “like any good speech, embodies a single, all-encompassing concept” (Robinson, 2014: 36). Thus an expository sermon should have one idea or theme that is rooted in the Scripture that the sermon is based upon. The objective then, is to identify the idea being communicated within a portion of Scripture.

### **What is an idea?**

According to Robinson (2014) an idea is composed of and requires both a **subject** and a

**complement.** In homiletics the subject is not the same thing as that represented in traditional grammar. In grammar a word represents the subject, but in homiletics the subject is represented by a “full, precise answer to the question, “What am I talking about?” (Robinson, 2014: 50). The complement on the other hand, tells us something about the subject and answers the question, “What exactly am I saying about what I’m talking about?” Thus to determine the subject of the passage you need to ask yourself “What is the original author talking about?” Then to identify the complement you need to answer the question, “What is the author saying about the previously identified subject?”

**Example:** James 1: 5 - 8 (as cited in Robinson, 2014: 74).

“But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways” (NASB).

**Subject:** How to obtain wisdom in the midst of trials.

**Complement:** Ask God in faith.

### **In Class Small Group Exercise**

- Exercises 2.1

### **Next session**

- Robinson chapter 3
- Complete exercise 2.1 at home if not finished in class.
- Identify the subject and complement of your assigned passage. Be prepared to discuss your finding at the next session.

**Week Two B:**

- Robinson chapter 3
- Questions from last session
- Subject Complement discussion

**Objectives:**

- Identify the general principle to follow when selecting a biblical text
- Define topical exposition
- Identify common pitfalls of topical exposition

It is a well-known fact that the Bible was not originally broken down by chapter and verse. These changes were later added by editors. To add to the complexity of the situation, the original Hebrew and Greek manuscripts are frequently different from their English counterpart. As noted by Robinson, if we wanted to preach on David's adultery with Bathsheba, we would need to study 2 Samuel 11 as well as part of chapter twelve (Robinson, 2014). As a conscientious expositor, care must be taken to ensure that the topic, or main idea, does not carry over into the next chapter as does David's story. Therefore, when selecting passages for an expository sermon a general principal to follow is to "Base the sermon on a literary unit of biblical thought," and not necessarily how it is broken down (Robinson, 2014).

**Topical Exposition**

Topical exposition is the application of expository techniques to a specific topic like grief, marriage, or the poor. However, there are some pitfalls to keep in mind. For example, the topic may be covered in multiple passages within Scripture. If this is the case, this requires extra work on the part of the preacher because each passage must be

examined within its context. Further, topical exposition is vulnerable to our bias. In other words, “we may read something into the scriptural account in order to read something significant out of it (Robinson, 2014: 61)”

**Next session**

- Complete Robinson chapter 3.
- Chapter 3 exercises

## Week Three A:

Complete Robinson chapter 3

### Objectives:

- Identify context of a passage
- Distinguish between research tools and their purposes.

Robinson (2014) used the analogy of connecting dots in a dot-to-dot diagram to connecting ideas in order to demonstrate the amount of information you need in order to gain the complete idea of the passage under consideration. In this session we will discover resources we can use to help us study our passage. The first is the context of the passage. This includes not only the immediate context, the verses just before and after the passage, but also how the passage reads within the book it resides. Ask questions of the text to gain clarity, such as (Robinson, 2014):

- Why did the biblical author include this episode?
- Are there details in the passage that, at first, seem extraneous?

### Tools

- **Lexicons:** A lexicon is a foreign language dictionary. They provide us definitions for words as they are used in the original language. They also provide the root meanings, identification of some grammatical forms, a list of passages where the word occurs, classification of its uses in different contexts, and some illustrations (Robinson, 2014).
- **Concordances:** Use a concordance when you want to determine the meaning of a word through usage (Robinson, 2014).
- **Grammars:** Use grammars to examine how words combine to render meaning (Robinson, 2014).
- **Commentaries:** Commentaries put scholars at your fingertips. Once you have completed your study of the passage, including the context, it is time to employ

several commentaries. You will want to consult those based on the original languages, as well as expositional commentaries (Robinson, 2014).

- **Other Tools:** Word-Study Books, Bible Dictionaries and Encyclopedias, Bibliographies, and the Internet.

#### **Next session**

- Robinson chapter 4.
- Complete chapter 3 exercises.
- Annotated bibliography: consult at least six references using at least three of the tools mentioned. This will be submitted. See grading rubric in Appendix A.

### **Week Three B:**

Robinson chapter 4

Submit annotated bibliography

Questions regarding chapter 3 exercises

### **Objectives:**

- Explain how to bridge the gap from biblical time until present day.

Thus far we have explored the biblical text in context, which means we have considered it in its immediate context and as it resides in the book. This includes the time and space in which it was written. Now we must bridge the gap to the present time to make the information relevant. So you have the idea, but what can you do with it? Simply put, you can restate it, explain it, prove it, or apply it (Robinson, 2014). Keep in mind however, that although restating your idea might bring some clarity; it will not develop the idea further. You develop an exegetical idea by submitting it to three developmental questions you can begin to bridge the time gap.

1. What does this mean? (Explain it): This question can be directed at both the biblical text and the audience. When directed towards the Word, it looks to determine how the biblical author is developing the idea. When directed towards the audience it requires the expositor to consider the understanding of the audience. For instance, the idea of meat offered to idols in 1 Corinthians 8 might require some explanation for the audience to gain a proper understanding (Robinson, 2014: 90).
2. Is it true? (Prove it): The heart of this question is validity. A common pitfall that many fall into is ignoring the question of validity, since we accept it as true because it comes from the Bible (Robinson, 2014: 92).



3. What difference does it make? (Apply it): This question helps you to determine how the newfound truth should be applied to the hearers' life. The answer is found in the theological purpose of the biblical author.

#### **Next session**

- Finish Robinson chapter 4.
- Begin chapter 4 exercises.
- Use the questions discussed in class to develop the exegetical idea previously identified in your passage.

## **Week Four A:**

Complete Robinson Chapter 4

Developed exegetical idea discussion

Questions regarding chapter 4 exercises

### **Objectives:**

- Identity the theological purpose.
- Explain how to apply the theological purpose to a contemporary audience.
- Explain how to test the accuracy of our application.

In the last session we explored how to develop the exegetical idea by posing questions of the text. In this session we will dig deeper still by asking more questions of the text and the contemporary audience. The next step we must take in order to apply the text to the current audience is to determine the author's theological purpose. To discover the theological purpose it is helpful to ask questions of the text (Robinson, 2014: 104):

- Are there in the text any indications of the purpose, editorial comments, or interpretive statements made about events?
- Are there any theological judgments made in the text?
- Is this story given as an example? If so, what way? Is this incident a norm or an exception? What limitations should be placed on it?
- What message was intended for those to whom the revelation was originally given and also for subsequent generations the writer knew would read it?
- Why would the Holy Spirit have included this account in Scripture? If it were not in the Bible, would anything be lost?

Once the theological purpose is discovered, how does one apply it to a contemporary audience? To help determine applicability one may ask (Robinson, 2014: 105):

- What was the setting in which God’s Word first came? What traits do modern men and women share in common with that original audience?
- How can we identify with biblical men and women as they heard God’s Word and responded—in their situation?
- What further insights have we acquired about God’s dealing with his people through additional revelation?
- When I understand an eternal truth or guiding principle, what specific, practical applications does this have for me and my congregation? What ideas, feelings, attitudes, or actions should it affect? Do I myself live in obedience to this truth? Do I intend to? What obstacles keep the people in my audience from responding as they should? What suggestions might help them respond as God wants them to respond?

These questions are most helpful when application and authority reside in the Word. But application is more complicated when addressing issues that biblical authors did not experience, such as, abortion, or same sex marriage. The following questions help us test the accuracy of our application ((Robinson, 2014: 108):

- Have I correctly understood the facts and properly formulated the questions involved in the issue? Can those questions be stated another way so that other issues emerge? Would those who disagree with me state the issue another way?
- Have I determined all the theological principles that must be considered? Do I give the same weight to each principle? Are there other principles that I have chosen to ignore?

- Is the theology I espouse truly biblical, derived from disciplined exegesis and accurate interpretation of biblical passages?

However, even Christians cannot come to the same decision about these delicate topics. It is critical then, when reading and studying the Bible that we look for God and what He is saying and accomplishing in His Word. Therefore, we must ask four questions of the passage (Robinson, 2014: 110):

- What is the vision of God in this particular text?
- Where precisely do I find that in the passage? (The vision of God is always in the specific words and the life situation of the writer or the readers.)
- What is the function of this vision of God? What implications for belief or behavior did the author draw from the image?
- What is the significance of that picture of God for me and for others?

The other perspective that helps to bring understanding and applicability to the contemporary audience can be found in how the original biblical audience responded, or did not respond to God? Should they have done something different? Are any of these factors present in our contemporary audience? If so, where?

#### **Next session**

- Robinson chapter 5.
- Complete exercises for chapter 4.
- Using the questions discussed in chapter 4, identify the big idea in your text, and explain your answer.

## **Week Four B:**

Robinson chapter 5

Discuss the big idea in your passage

Discuss questions for chapter 4 exercise

### **Objectives:**

- Construct a memorable sentence that communicates the exegetical idea in a meaningful way for the audience.
- Identify general guidelines for framing the homiletical idea.

### **Review**

Thus far we have learned how to select and study a passage for an expository sermon. We have learned how to uncover and analyze the exegetical idea by identifying the subject and complement of the passage. In the next step you developed the homiletical idea, and then determined the purpose of the sermon. The next part of the expository process deals with the meaning, validity, and implications. Asking questions of the text helps us to deal with these issues. After thoughtful consideration of the exegetical idea, the next step is to develop an exact and memorable sentence. Robinson provides some excellent examples:

### **Examples**

“An exegetical statement of 1 Timothy 4:12 – 16 might be ‘Paul exhorted young Timothy to win respect by being an example to others both in his personal life and in his public ministry of the Scripture.’ The idea might be, **“Win respect for yourself by both the way you live and the way you teach”** (Robinson, 2014: 120)

A homiletical idea of Romans 12:1 – 17 might be **“When the effect of the gospel is all important to the church, the force of the gospel is unstoppable in the world”**

(Robinson, 2014: 121).

## **General Guidelines**

Frequently the homiletical idea is simply the biblical truth applied to life.

- State the idea as simply and as memorably as possible. Make each word count. State it for the ear. Listeners should not have to work to remember it.
- State the idea in concrete and familiar words. Study ads in magazines for slogans you remember. If you were given one sentence in which to communicate your idea to someone who didn't know religious jargon and who couldn't write it down, how would you say it?
- State the idea so that it focuses on response. How do you want your listeners to respond? Instead of "you can rejoice in trials because they lead to maturity," try "Rejoice when hard times come." If you know what your listeners should do, tell them.
- State the idea so that your listeners sense you are talking to them about them.

## **Next session**

- Complete Robinson chapter 5.
- Begin chapter 5 exercises.

## **Week Five A:**

Complete Robinson Chapter 5

Questions regarding chapter 5 exercises

### **Objectives:**

- Determine the purpose of your sermon.
- Know which domain of learning your purpose statement is in.
- Select the appropriate verb for domain of learning.

Regardless of all the study and planning, a sermon without a definite purpose will fail to produce the desired results. An effective purpose statement moves beyond procedures and describes to the hearers the observable behavior that should result from the teaching (Robinson, 2014). Robinson (2014) provides an excellent analogy when he states, a sermon should be like “a hunter’s gun, and at every discharge he should look to see his game fall” (Robinson, 2014: 124). The question then, is how is the purpose of the sermon determined? Simply put, the purpose is discovered from the passage. When performing exegesis you asked questions of the text, such as “Why did the author write this?” and “What effect did he expect it to have on his readers?” The answers to these questions help us to determine the purpose of the sermon. Robinson provides a table that identifies verbs one can employ to deal with content in the cognitive and affective domains. The cognitive domain addresses knowledge and insight, while the affective domain addresses attitudes and skill. The following is just a partial sampling from the text (Robinson, 2014).

**Table 1**

<b>If the Goal is</b>	<b>Knowledge</b>	<b>Insight</b>	<b>Attitude</b>	<b>Skill</b>
<b>Then the verb can be</b>	List	Discriminate between	Determine to	Interpret
	State	Differentiate between	Develop	Apply
	Enumerate	Compare	Have confidence in	Internalize
	Recite	Contrast	Appreciate	Produce
	Recall	Classify	Be convinced of	Use
	Write	Select	Be sensitive to	Practice
	Identify	Choose	Commit yourself to	Study

Understanding where your purpose statement falls within the domain of learning allows you to select verbs that help you to explain the desired outcome. A desired outcome should be measureable. The following are a sampling of the examples of measureable terms provided in the Robinson text (Robinson, 2014: 128):

- The listener should understand justification by faith and be able to write out a simple definition of the doctrine.
- A listener should be able to list the spiritual gifts and determine which gifts he or she has been given.
- My hearers should identify one morally indifferent situation about which Christians disagree and be able to think through how to act in that situation.



The conclusion is the last part of the expository sermon. Within this space you should include a call to action, a challenge to your listeners to apply the call to achieve the desired outcome. The conclusion should be written with the purpose of the sermon in mind. “Picture the truth you have preached being acted upon in some specific situations. Then put that into your conclusion” (Robinson, 2014: 129)

**Next session**

- Submit your measurable purpose statement and a draft of your conclusion.
- Complete chapter 5 exercises.
- Combine the revised subject and complement assignment, revised annotated bibliography, revised exegetical idea, and revised chapter 4 questions for peer review. Although your sermon is still in draft form, revisions and formatting should be complete.

**Week Five B:**

Submit measureable purpose statement

Peer review of revised assignment properly formatted. Peer review form is located in Appendix B.

Questions regarding chapter 5 exercises

**Next session**

- Q & A for midterm and sermon

**Week Six A:**

Q & A

- Midterm question
- Sermon questions

**Next session**

- Midterm

**Week Six B:**

Midterm

**Next session**

- Robinson chapter 6.

## **Week Seven A:**

Review Midterm Results

Robinson chapter 6

### **Objectives:**

- Differentiate between deductive, inductive, and semi-intuitive arrangements
- Identify different forms of sermons

### **Review**

The stages in the development of an expository message are as follows (Robinson, 2014: 131):

- Select the passage
- Study the passage
- Discover the exegetical idea
- Analyze the exegetical idea
- Formulate the homiletical idea
- Determine the purpose of the sermon
- Decide how to accomplish the purpose
- Outline the sermon

In the previous session we learned to relate the exegetical idea to our contemporary audience by asking questions of the text (Robinson, 2014: 133):

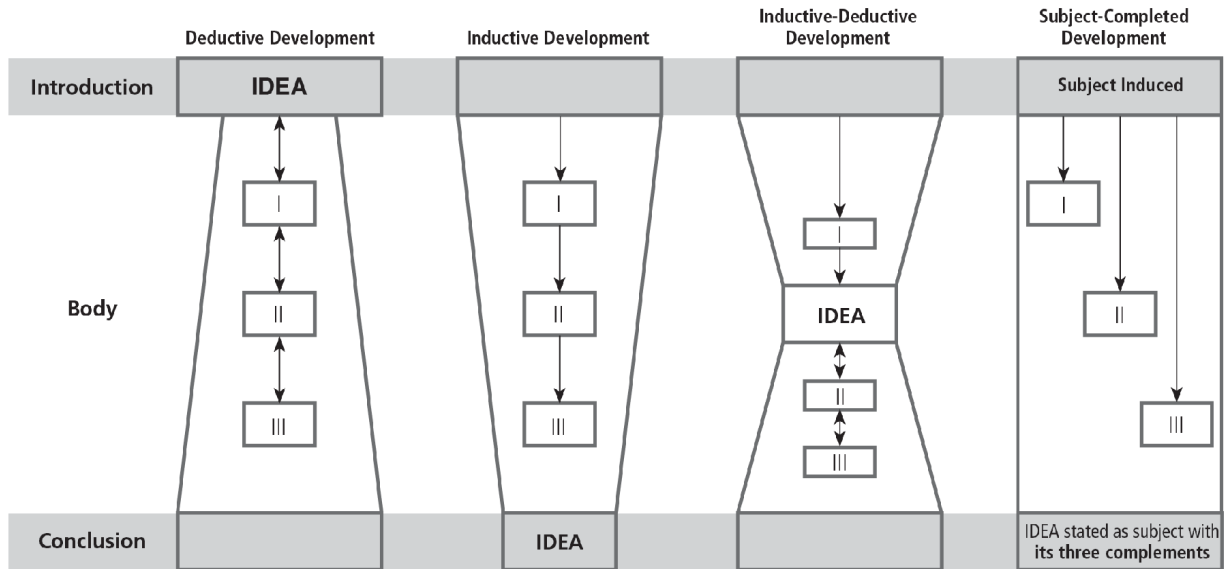
- What does that mean? Explain it.
- Is it really true? Prove it.
- What difference does it make? Apply it.

The next step in the development of an expository sermon is to determine the shape of the sermon. There are three ways in which to develop a sermon:

- Deductively: idea is stated in the introduction and then the sermon illustrates the idea
- Inductively: Introduction leads to first point of sermon, includes strong transitions to the next point, and concludes with the idea.

- Semi-inductively: Subject may be included in introduction, and then each subsequent point complements the subject.

Figure 1



Robinson puts it nicely, “Tell them what you are going to tell them; tell them what you are telling them; then tell them what you have told them” (Robinson, 2014: 136).

### Next session

- Complete Robinson chapter 6.
- Begin chapter 6 exercises.

## **Week Seven B:**

Complete Robinson chapter 6

Questions regarding chapter 6 exercises

### **Objectives:**

- Differentiate between deductive methods
- Identify the most common method of sermon arrangement
- Identify different forms of sermons

In our last session we identified three types of arguments used to develop an expository sermon. They are deductive, inductive, or a combination of the two. In this session we are going to dig deeper into these methods of sermon development.

### **Deductive Arrangement:**

#### **Explanation**

This method introduces the idea in the conclusion and then uses the body of the sermon to explain the idea and how the relationships are linked. Robinson provides an excellent example and outline of this method using one of Maclaren's sermons (see page 137).

However, not all deductive arguments require an explanation; some require proof.

#### **Proof**

This method requires the expositor to defend a proposition. Rather than having points that explain your idea, the points will become reasons or proofs for the main idea (Robinson, 2014: 140). Paul used this type of argument in 1 Corinthians 15:12 – 19. Review Robinson's outline and explanation.

### **A Principle to be Applied**

This method is used to develop sermons that aim to answer the question, what difference does it make? When using this method to develop your sermon, “establish a biblical principle in either your introduction or your first major point; then in the remainder of your message you explore the implications of the principle” (Robinson, 2014: 143).

Review Robinson example beginning on p. 143.

### **Semi-inductive Arrangement:**

#### **A Subject to be Completed**

This method of sermon development presents the idea in parts. The introduction will provide the hearer with the subject and the major points will complete the subject. “This subject-completed form of development is the most common one used in our pulpits, and many preachers never vary from it” (Robinson, 2014: 145). Robinson provides a great example; a sermon developed by Stewart (Robinson, 2014: 147).

### **Next session**

- Robinson chapter 7.
- Complete chapter 6 exercises.

**Week Eight A:**

Robinson chapter 7

Questions regarding chapter 6 exercises

**Objectives:**

- Distinguish between a definition and an explanation and how they are used within the sermon
- Identify what qualifies as factual information

In the last session we discussed different types of arguments and how they are developed.

We have also learned that restatement is a powerful tool that communicates the same idea using different words more clearly. However, there are more linguistics tools that need to be employed to fully develop a sermon. In this session we will develop an outline and begin to fill it in with appropriate supporting content, such as definitions, explanations, facts, illustrations, and narration. According to our text there are several tools we can use to develop ideas (Robinson, 2014, p. 168):

- Definitions
- Explanations
- Classifications
- Facts
- Quotations
- Narration
- Illustrations



Today we will cover the first four of these tools. Definitions help us to establish the limits of what is included or excluded in our idea. For example, if you look up the word *definition* you will find that when the word acts as a noun it means: the act of defining, or of making something definite, distinct, or clear. Thus we know that the limit of the noun definition includes making something definite. While an explanation is similar to a definition, it goes a bit further by amplifying the idea in regards to how it relates to another idea or what the idea implies. Classification takes explanations a step further by explaining similarities and differences within the same category. Robinson provides a great example of this using the Greek word *eros* (one of the Greek words for love), to compare and contrast the different terms to further clarify the meaning. Facts are an interesting tool that includes things such as observations, examples, and statistics. Special attention must be given to this category because what some consider to be factual is “only a matter of opinion” (Robinson, 2014: 170). We also need to take care when using statistics. Although they can provide us with information that can be verified, they can be misleading, thus when using statistics within a sermon, “they should be as simple as possible without sacrificing accuracy” (Robinson, 2014: 172). In the next session we will discuss how employing quotations, narration and illustrations can help us develop the sermon outline.

#### **Next session**

- Complete Robinson chapter 7.
- Begin chapter 7 exercises.

#### **Week Eight B:**

Complete Robinson chapter 7

Questions regarding chapter 7 exercises

**Objectives:**

- Explain how the following can be used to develop the sermon
  - Quotations
  - Narration
  - Illustrations
- Identify a key advantage of using illustrations
- Distinguish between the most effective to the least effective types of illustrations

In our last session we discussed how definitions, explanations, classifications, and facts can be used to develop the expository sermon. We learned that facts include observations, examples, and statistics, and that special attention must be given to the fact category because what some consider fact is only simply a matter of opinion. Statistics also create an area of concern for expositors because they can be misleading. In this session we will discuss the use of quotations, narration, and illustrations to develop the expository sermon. Although quotations act to bring support or expand our idea, they should be used sparingly. They accomplish this by being either impressive or authoritative (Robinson, 2014). If you are using a quote based upon authority then ask yourself the following (Robinson, 2014: 176):

- Does experience or training qualify them to speak with authority on this subject?
- Is the testimony based on firsthand knowledge?
- Is the authority prejudiced? Prejudiced authorities do not inspire trust because they tend to look favorably upon evidence supporting their opinions and tend to overlook the rest.

- How does the audience regard the testimony? Do your listeners know the witness? Do they respect him or her?

Narration is a tool that allows us to describe the individuals and events embedded in biblical accounts. When reading your passage, be sure to note who is talking, whether it is the narrator or a person in the passage. Narration can be used to provide the background story, history, setting, or the actions that are occurring within the passage (Robinson, 2014). When using narration as a development tool, be sure to use verbs and nouns that paint a clear picture in the minds of your audience. Akin to narration is soliloquy or self-talk. Use this to “put words into people’s mouth” when there is only one person within your passage (Robinson, 2014: 179). Illustrations are a powerful literary tool that can be used to restate, explain, validate, or apply ideas by relating them to experience. Exceptional preachers have a defining quality: they can preach complex ideas in both high and low levels of abstraction by operating on “all levels of the abstraction ladder, moving quickly and gracefully in orderly fashion from higher to lower,” and back again (Robinson, 2014: 180). Robinson provides an excellent figure explanation to this idea on page 182. Illustrations help to make the truth both believable and gain acceptance in the mind of your listener. A key advantage of using illustrations is that they allow you to demonstrate application. Robinson provides an excellent graphic in regards to the most effective illustrations, but in short, the most effective or “powerful illustrations are those where your personal experience overlaps your listener’s personal experience,” while the least effective illustrations are those that convey no meaning for the hearer (Robinson, 2014: 187).

**Next session**

- Robinson chapter 8.
- Complete chapter 7 exercises.
- Be prepared to draft your introduction during next session.

## **Week Nine A:**

Robinson chapter 8

### **Objectives:**

- Explain the importance of the introduction
- Identify the parts of an effective introduction

The introduction to your sermon should focus the attention of your audience on the sermon's ideas. Some ideas for opening statements include (Robinson, 2014: 201):

- Begin with a paradox
- A familiar thought
- Rhetorical question
- Startling fact or statistic
- Make a provocative comment about the text
- Humor
- The passage itself
- Tell a story

Regardless of how you decide to begin your introduction; the introduction must grab your listeners' attention within the first twenty-five to thirty words. Thus an effective introduction (Robinson, 2014):

- Gets the listeners' attention.
- Uncovers the needs of the audience.
- Orients the congregation to the body of the sermon.

Some of the most powerful introductions are personal, short, and might include a reading of your passage.

**Draft Introduction**

With the previous thoughts in mind draft some initial ideas for your introduction, and then get into groups of two to share ideas and provide feedback to your peers.

**Next session**

- Complete Robinson chapter 8.
- Begin chapter 8 exercises.
- Bring revised introduction to class.
- Be prepared to draft your conclusion during next session.

**Week Nine B:**

Complete Robinson chapter 8

Questions regarding chapter 8 exercises

Discuss/review revised introduction

**Objectives:**

- Explain the importance of the conclusion
- Identify the methods of composing an effective conclusion

Last session we discussed and drafted introductions. In this session we will focus on the conclusion to our sermon. Although it seems obvious, the purpose of the conclusion is to conclude your sermon. It is important because it brings your sermon to a close and should “produce a feeling of finality” (Robinson, 2014:. 212). Some methods of composing the conclusion include the following (Robinson, 2014:. 212-217):

- Summary: review and restate major points of sermon.
- Illustration: anecdote that summarizes or amplifies.
- Quotation: Communicates idea in stronger words from authority.
- Question: Leave audience with food for thought.
- Prayer: When the sermon produces a desire for God’s work, close with an honest petition to God.
- Specific directions: Leave audience with a call to action.
- Application
- Visualization: Projects listeners’ into a situation where the truth they have heard can be applied.

**Draft Conclusion**

With the previous thoughts in mind draft some initial ideas for your conclusion, and then get into groups of two to share ideas and provide feedback to your peers.

**Next session**

- Robinson chapter 9.
- Complete chapter 8 exercises.
- Bring revised conclusion to class.



**Week Ten A:**

Robinson chapter 9

Questions regarding chapter 8 exercises

Discuss/review revised conclusion

**Objectives:**

- Identify the characteristics of an effective sermon
- Explain the function of major and minor transitions
- Define style
- Know the major reason sermons fail to be clear

In our last two sessions we discussed and drafted the introduction and conclusion for our sermons. In this session we will look more deeply at the characteristics of an effective sermon, pivotal elements that we, as speakers must develop. We write differently than we speak, for instance, in academia using first person pronouns is often frowned upon, when speaking, however, this can help to engage your audience. Even though both writing and speaking use words, how they are used is different and critical for a preacher. According to our text, “our choice of words is call style,” and “style reflects how we think and how we look at life” (Robinson, 2014: 224). Therefore, we must choose our words wisely. The following provides some guidelines to keep in mind when composing a sermon

(Robinson, 2014: 225-226):

- Wrestle with your thoughts and words during preparation to internalize what you write.
- Do not memorize what you write.
- The manuscript contributes to the thought of your sermon but does not determine it.

- Write as though you are speaking with someone.
- Aim for immediate understanding.
- Use active nouns and verbs.
- Use short, simple sentences.

Some skills we might need development in order to produce an effective sermon. Some of those skills include transitions, both major and minor transitions. Major transitions act as road signs; they point to where you have been, but also point to where you are going. Employ minor transitions to link sub-points within your sermon. While major transitions might be as long a paragraph, minor transitions are usually just a sentence or two. One of the “major reasons that sermons fail to be clear is that the transitions have not been well crafted” (Robinson, 2014: 266).

**Next session**

- Complete Robinson chapter 9.
- Begin chapter 9 exercises.
- Continue working on sermon draft.

## **Week Ten B:**

Complete Robinson chapter 9

Questions regarding chapter 9 exercises

### **Objectives:**

- Identify the characteristics of an effective sermon
- Identify the elements that contribute to clarity

In the last session we learned that strong transitions, whether major or minor, are pivotal to developing a clear and engaging sermon. We learned that our use of language is also a key to delivering an effective sermon. In this session we will explore other characteristics we can develop in writing a sermon (Robinson, 2014: 229-237):

- Clarity is a moral matter, without it you will not reveal the truth to your listener
  - A clear style
  - A clear outline: clear manuscripts evolve from clear outlines. Clear outlines are developed by the use of:
    - Short sentences:
      - Seventeen to eighteen words to a sentence
      - Serve your mind not your delivery
    - Simple sentence structure:
      - Main subject
      - Main verb
      - Main object as needed
    - Simple words:
      - Use simple language

- Use short words as opposed to longer words
  - Beware of jargon
- A direct and personal style
  - Talk to and with your audience
    - Use personal pronouns (i.e. we)
  - Use questions
  - Any speech appropriate in lively conversation fits preaching
- A vivid style: Third characteristic of effective style
  - Use specific and concrete details (i.e. rather than produce, use cabbage, peppers, and onions).
  - Think in pictures
  - Visualize details
  - Use active finite verbs
  - Figures of speech
    - Metaphors
    - Similes
  - Study magazine, radio, and television ads

Helpful tips to avoid boring your audience (Robinson, 2014: 240):

- Pay attention to your own use of language
- Study how others use language
- Read aloud

**Next session**

- Robinson chapter 10.
- Complete chapter 9 exercises.
- Continue working on sermon draft.

## **Week Eleven A:**

Robinson chapter 10

Questions regarding chapter 9 exercises

### **Objectives:**

- State why nonverbal communication is important
- List nonverbal communication that should be avoided

In the last session we examined different ways to use language to develop an effective sermon. After we have outlined our sermon and produced carefully crafted sentences there is still much work to be done. We must consider how our verbal and nonverbal communication affects our delivery. Over the next two sessions we will investigate how our voices and our nonverbal communication can be used to improve, or hinder, the delivery and effectiveness of our sermon. “Not only do your voice and gestures strike the audience’s senses first, but your inflections and actions transmit your feelings and attitudes more accurately than your words” (Robinson, 2014, p. 243). Nonverbal communication is important because it can be used to strategically impact our words, intonation, and gestures. Further, if our nonverbal message contradicts our verbal, the listener is more likely to believe the nonverbal. Thus, being aware of our nonverbal communication is critical when delivering our sermon.

The following types of nonverbal communications distract your listener and should be avoided.

Nonverbal communication to avoid (Robinson, 2014: 248):

- Stuffing hands in pockets

- Stroking hair or face
- Playing with rings or other pieces of jewelry
- Fussing with necktie or scarf
- Shuffling feet

**Next session**

- Complete Robinson chapter 10.
- Practice sermon in front of a mirror.
- Continue working on sermon draft.

## **Week Eleven B:**

Complete Robinson chapter 10.

At the beginning of class, break-up into groups of 2 or 3 and have 10 minutes of casual conversation, then have some discussion around the nonverbal communication observed. Were any of the nonverbal communications identified last week noticed?

### **Objectives:**

- List the areas of nonverbal communication you can impact
- State the fundamental rule of grooming and dress

Last session we identified several forms of nonverbal communication that can hinder the effectiveness of our sermon by distracting the listener. This session will focus on areas where we can have an impact.

The following are areas we need to give attention to (Robinson, 2014: 248-266):

- Grooming and dress: the fundamental rule is that your appearance and dress should fit the audience, the situation, and who you are as a speaker.
- Movement and gestures: sometimes you need to move, but not so much that you become a distraction to the audience. Gestures should:
  - Be larger, more forceful, and deliberate than in a face-to-face conversation.
  - Emphasize your speech.
  - Maintain and hold attention.
  - Put you at ease.
  - Help listeners experience what we feel as they identify with us.
  - Spontaneous: an outward expression of an inward conviction and feeling.



- Definite: do not make halfhearted gestures that fall flat – be bold!
- Varied: repetition of single gesture can become irritating and look out of place.
- Properly timed: a good gesture either accompanies or precedes the word or phrase that carries most of your meaning.
- Eye contact: Single most effective means of nonverbal communication.
- Vocal Delivery: Controlling your breathing and pitch impact the effectiveness of your delivery, for example, going down in pitch when you go up on force results in a more powerful delivery.
- Pitch: Movement up and down the scale, in different registers, with various inflections. Changes in pitch are called melody.
- Punch: Variation in punch and loudness can add interest and emphasis.
- Progress: Add emphasis by changing the progress or rate of delivery.
- Pause: Acts as a comma, semicolon, or period in public speaking. It communicates feeling and gives the listener time to digest what you are saying.
- Rehearsal: Practice, practice, practice, from memory, and in front of a mirror, and or a voice recorder. This allows you to identify areas of your sermon that are unclear or clumsy, improves your style, and progression of thought.
- Feedback: Ask trusted peers for feedback, or watch a video of your delivered sermon.

#### **Next session**

- Video sermon evaluation.
- Practice your sermon in front of a mirror.
- Continue working on sermon draft.

**Week Twelve A:**

[Professor] Identify one or two short YouTube videos (or other sermon videos) of an expository preaching that exemplifies some of the positive and negative nonverbal communication behaviors identified in the previous sessions.

**Objective:**

- Evaluate the sermon

After watching the selected sermon(s), have an in-class discussion that allows the learner to identify as many of the previously discussed behaviors and have them answer the following questions (Robinson, 2014: 266):

- What do you think the preacher was driving at today?
- Do you think you understood the text from which the minister spoke?
- Were the illustrations helpful?
- Do you have any idea what you may do in the days ahead as a result of the sermon today?
- What is your reaction to the minister?

**Next session**

- Robinson's closing words.
- Continue working on sermon draft.

**Week Twelve B:**

Closing remarks

**Objective:**

- Have confidence in the One who has called you

Robinson transitions nicely into this final and most important factor of expository preaching, and that is, only Jesus Christ through the power of His Holy Spirit can do work. “Preaching is ultimately His work” (Robinson, 2014, p. 270). Just as Jesus told Paul, “My grace is sufficient for you, for power is perfected in weakness” (2 Cor. 12:9a). We do our part by studying to show ourselves approved, but it is Jesus that does the work in the heart of our hearers. “Christ has a secret passageway into people’s lives that you and I know little about. Give your sermon to Him” (Robinson, 2014: 271). But you might ask how do we give the sermon to Him? Simply put - prayer. Prayer is one of the most influential activities a leader can perform. Bathe all that you do, from beginning your research to the selection of your passage in prayer. Seek His will and ask Him to fill you with His precious Holy Spirit daily.

**Next session:**

- Sermon Q & A.
- Continue working on sermon draft.

**Week Thirteen A:**

Sermon Q & A

**Next session**

- Peer Review. Peer review form is in Appendix B.
- Complete work on sermon draft

**Week Thirteen B:**

Peer review. Peer review form is in Appendix B.

**Objectives:**

- Provide learners with opportunity to:
  - Speak publicly in small group
  - Critique and provide feedback to peers

**Next session**

- Student Presentations with professor.

**Week Fourteen A:**

Student Presentations:

15 minutes per student

**Next session**

- Student Presentations

**Week Fourteen B:**

Student Presentations:

15 minutes per student

**Next session**

- Student Presentations

**Week Fifteen A:**

Student Presentations:

15 minutes per student

**Next session**

- Student Presentations

**Week Fifteen B:**

Student Presentations:

15 minutes per student

**Next Session:**

- Q & A for final

**Week Sixteen A:**

Q & A for final

**Next Session:**

- Final Exam

**Week Sixteen B:**

Final Exam

Submit final draft of sermon

## **CHAPTER FIVE: OUTCOMES, REFLECTIONS, AND PROJECTIONS**

The purpose of this chapter is to evaluate the capacity of the course to achieve its stated goals as enumerated in Chapter One. The evaluation will consist of a description and interpretation of the students' final course grades and feedback that was elicited through a post-course questionnaire.

### **Course and Participant Description**

As previously stated, this beta teaching course was conducted at the Marietta campus of The Life Church, which forms part of the Georgia Jurisdiction of the Mount Calvary Holy Church of America. The course was designed as a didactic sixteen-week program with each session being confined to two times per week for approximately sixty minutes.

The sessions took place within a traditional classroom setting. As there was no online option available, all students were required to attend class in person. While course lectures were given in the classroom, the students' preaching presentations were delivered in the sanctuary. This was done intentionally in order to simulate the preaching experience for the students.

A total of 15 students enrolled in the program although two students withdrew before completing the course. One of the dropouts was attributed to personal issues with the other leaving on their own accord after failing to satisfy the performance expectations of the course. Consequently, 13 students completed and passed the 16-week program yielding a completion rate of 81%.



Table 1 below highlights the encouraging outcomes of the course through a consideration of the students' grades as a reflection of the potential for the course material to prepare students to preach.

Table 1  
*Student Outcomes*

Grade / Outcome	Number of Students	Representative Proportion
A	7	46.6%
B	5	33.3%
C	1	6.6%
Dropped Out	2	1.3%

## Questionnaire

The questionnaire described in this section was completed by participants who completed the course (i.e. 13 students). It invited students to provide feedback using a satisfaction rating system as well as qualitative responses. Overall, the feedback received from the project participants revealed positive attitudes towards the program. Importantly, however, the feedback highlighted areas for improvement in the development and implementation of an expository preaching course. The analysis of the responses to the two sections of the questionnaire is provided below.

## Satisfaction Ratings

A Likert's Scale (see Appendix D, p. 115) was utilized in the study. For positive attitudes, the descriptors *strongly agree* and *agree* were options describing that all aspects of the perspective were entirely satisfactory and a positive outcome for most of the

scenarios respectively. For negative attitudes, the descriptor *disagree* indicates that most of the outcomes were adverse, whereas the ‘strongly disagree’ response indicates that all aspects were adverse. These descriptors were to be used to assess satisfaction with various components of four areas of assessment (i.e. assignments, curriculum, improved skills, and faculty).

### **Assignments**

Nine respondents strongly agreed that the assignment instructions gave clear expectations; the remaining four agreed. This is valuable as clear expectations are needed for the participants to establish specific objectives and focus on the goals of the training. Essentially, this is the foundation for ensuring that the course is objective in nature and ensuring that learning is progressive.

Of the 13 respondents, 12 strongly agreed that the amount of reading and number of assignments were appropriate for the course; the single remaining student agreed. In addition to the quality of the course, quantity is an important measure of suitability and appropriateness. The fact that all view the amount as appropriate suggests that the time required was adequate for the training.

When asked about the sufficiency of the text(s) to prepare students for the completion of the assignments, 11 participants strongly agreed while two agreed. With the majority of students expressing that they felt sufficiently prepared for the exam and the assignments, we can surmise that the theoretical instructions from the instructor, the course content, and the texts were prepared with ample consideration of the significant role they play in the learning process.

Negative feedback was given concerning the amount of time provided to complete assignments. The majority of the students were full-time workers, served in ministry, and had families. As a result, learning definitions, preparing sermons, and taking exams proved challenging in terms of time. Various students expressed they had to choose to neglect another area in their life in order to participate fully in the course.

All students did explicitly state, however, that they felt the exams, quizzes, and coursework did accurately measure the understanding of the subject matter. The project leader was not concerned with producing students who could memorize text but with developing students who would understand the concepts and know how to apply them. This intention reflects the previously stated goal to remove any “fog from the pulpit.”

### **Improved Skills**

The relevance of the course to the development of the students’ communication skills was unanimously met with responses of strongly agree. This indicates that the program was successful in addressing the core objective of developing communication skills, which is important in consideration of the significant role that these skills play in the functions and responsibilities of the participants. This is valuable as communication is considered key in the development and presentation of sermons and other teachings that are part of preaching and Christianity.

Similarly, critical thinking skills are essential in the creation of sermons that will effectively promote Christianity. In the process of interpreting the Bible teachings and other materials, the development of critical thinking skills creates a foundation for analytical abilities and diversified thinking. Of the thirteen respondents, 12 strongly agreed and one agreed that this objective was addressed. Based on these responses, the

project leader demonstrated an understanding and effective handling of the needs of the participants.

## **Curriculum**

The contents of the texts and course materials affect the access to additional sources of information. Although the instructor targeted to provide most of the information within the course lectures and materials, access to other resources reinforces the learning process. Students can also rely on the course material to prepare for future classes and revise the lessons from previous sessions. Subsequently, additional test and course materials offer an alternative perspective on the course, thus introducing new learning abilities among the students. As a complementary and supplementary source of information, additional course materials are integral in any learning program.

With consideration of these imperatives, students were queried about the suitability of the text(s) and course material. Their responses (i.e. 12 strongly agree; 1 agree) indicated that the materials and tests covered the necessary information related to the course topics. This suggests that in addition to appropriate selection of the course materials, the content presented by the instructors during lectures was successfully harmonized with the additional texts.

When asked whether the texts and course materials maintained a good balance between theoretical and practical information, seven participants strongly agreed and six participants agreed. The existence of a balance between the theoretical and practical information is key since it creates a link between the two learning aspects.

In addition to the theoretical explanations from the instructor, the course content and texts are essential in the preparation of the students and for successful completion of

the assignments. As a result, they play a significant role in determining whether the students were well prepared. Out of the 13 participants, 12 strongly agreed that the tests and course materials were sufficient in preparing them for the learning activities and the successful completion of the course. The thirteenth participant agreed. This implies that most of the students were sufficiently prepared for the exam and the assignments.

### **Faculty and Project Leader**

The responses to the question of whether the faculty members who facilitated the course responded to the students' questions adequately showed that 11 participants strongly agreed while the remaining two reported that they agree. The suitability and presence of responses to questions by the instructor are a key element in the learning process because it concretizes the students' ability to grasp the material. The fact that most of the respondents had all questions answered indicates that the instructors interacted with the participants effectively. Equally important as well is whether or not students feel that responses are accurate, informative, and supplied the sought out information, which may account for the two responses indicating agreement rather than strong agreement. They may have felt that the questions were not answered or that the provided responses did not satisfy the expectations of the participant.

The majority of the participants (i.e. 11) strongly agreed that the faculty members provided ample interactions and feedback during the program. The remaining two participants agreed. As indicated earlier, the interactions and feedbacks can be through questions or discussions. This indicates that students were largely satisfied with the quality and quantity of interactions and feedback in the program. The fact that two participants did not strongly agree may be attributable to the lack of specific designs for

interactions and feedback, thus leaving it to the discretion of the faculty member. Other typical causes of dissatisfaction in a learning scenario include the disparity in expectations, insufficient resources, and the lack of time to handle all concerns.

The prompt to indicate satisfaction with the faculty member's timeliness in returning grades to students, elicited unanimous responses (i.e. 13 strongly agree) that expectations were met. The end of course exam is an integral form of feedback that provides both the participants and instructors with information on the success of the program. The participants rated the ability of the faculty member to provide encouragement within his or her communication positively with 10 strongly agreeing that the instructor succeeded in this regard and 3 agreeing. This is important insight as encouragement and motivation play a significant role in enhancing the effectiveness of a program and in contributing to positive attitudes. In addition to ensuring attendance and participation, encouragement is a key element in guiding the participants towards gaining a comprehensive understanding of the course.

Overall, the students' experiences with faculty were reported as positive (i.e. 12 strongly agree; one agree), which is closely connected to overall satisfaction with the program. Such satisfaction motivates the participants to become better in their day-to-day life. It also suggests a high possibility of participation in subsequent programs and related learning experiences.

### **The Strengths of the Project Leader**

The strengths of the project leader revolve around his ability to deliver the content of the program and satisfy the expectations of the participants. Although a large proportion of the students indicated that the course contents were not explicitly specified,

there was general consensus that the faculty member was an excellent instructor and professional presenter. Respondent 1 reported that the faculty member kept the attention of the audience through excellent subject matter and that his strengths included the capacity to introduce new approaches to the style of preparations and presentations for sermons. A similar attitude was expressed by Respondent 2 who suggested that the instructor introduced him to a broad perspective on the unique characteristics of expository preaching.

Respondents 3 and 10 pointed to the proficiency of the faculty member in homelitics and identified his ability to develop rapport with the participants as his primary strength. Respondent 10 assessed that the faculty member was fair and skilled in the presentation of the information and that he was well informed about the contents of the course. Respondent 4 indicated that the faculty member made significant efforts to investigate the details of the course and provide simplified explanations on the subject. As a result, the participants were motivated to learn and employ critical thinking during the process.

Respondent 5 described the project leader as committed to the development of the participants, which was viewed as allowing him to complement the knowledge of the participants and the course structure to ensure successful completion of the program. Similar views were held by Respondent 6, who indicated the project leader helped him to develop critical thinking abilities during the program. Respondent 8 indicated that the project leader was engaging and knowledgeable, while Respondent 13 assessed him to be understanding.

According to Respondent 7, the language skills and a good command of the subject matter were part of the strengths of the project leader. In addition, a high level of diligence and commitment made the facilitators suitable for the instruction. Respondent 9 similarly expressed the opinion that the faculty members were great presenters and articulate in their skills, and suggested that they followed a methodological process that ensures specification of the expectations from the start. Respondent 11 indicated that the project leader was an excellent presenter, insightful, and patient with the process of learning. Respondent 12 agreed and noted that the project leader's skills in oration were excellent and his patience exceptional.

The responses indicate that most of the participants were able to identify the intrinsic characteristics and abilities of an effective presenter in transmitting knowledge during the training program.

### **Recommendations for Faculty Improvement**

Based on the weaknesses in the course content and materials identified by the participants in their questionnaire responses, there is room for improvement from the perspective of some participants. First, considering the extensive range of information provided, Respondent 4 suggested that a summary of the content at the end of the course would be useful. This participant believed that the provision of summaries would facilitate reinforcement of the knowledge and reminders of what is important.

Respondent 6 indicated that although the project leaders were proficient and skilled in the course content, there was room for more creative presentations (e.g. through the use of technology, Logos). This view shows a moderate level of satisfaction with both aspects of the program. The remainder of the Respondents (i.e. 1, 2, 5, 7, 8, 9, 10, 11,12, and 13)



did not have any suggestions for the faculty member's improvement, indicating that these individuals were fully satisfied with the training as it pertained to the faculty.

### **The Strengths of the Course Content**

The questionnaire invited the participants to identify the strengths of the course with consideration of the expectations that were successfully fulfilled and the skills they believed they acquired. Here, some participants pointed again to the faculty member/project leader as a strength of the course, which may rest in the inherent difficulty of separating the course content from the one who delivers it. The first strength more directly related to the content is the suitability of what was included, as directly stated by Respondent 9. According to Respondent 1, the relevance of the material originates from the fact that it is engaging. Similar views were shared by Respondent 2, who added that the program was informative and presented at a reasonable pace. This participant also pointed to the relevance of materials to the objectives of the program. Some respondents identified the presentation of specific material (i.e. Robinson, 2000) as a notable source of strength in the course.

Second, the pace of the presentation was a commonly identified strength, reflecting the abilities of the presenters. The pace was referred to as a strength by Respondents 4, 5, and 6. Respondent 5 identified the course facilitators as the primary strength of the course, as did Respondent 6 who expressed that the facilitator established good rapport with the participants. The integration of interesting approaches to the presentation of the information was reported as making the course enjoyable as well. The views on the course load were reiterated by respondent 12, who indicated that there were sufficient links back to previous content. Third, clarity was identified as a strength and

was connected to the respondents' achievement of the specified course objectives. The course content, suitability of the training materials, and the clarity of the programs are the key aspects that made the course viable according to Respondent 7. Respondent 8 pointed to clarity in the assessment that the tests were suitable for the training and easy to follow. This view was shared by Respondent 13 who indicated that the course content was clear and concise.

Finally, the books and additional materials played a significant role in reinforcing the positive attitudes toward the course. According to Respondent 10, the books were appropriate for the course content but admitted that the complex content was hard to understand in some instances. The respondent still expressed overall satisfaction with the course and was pleased to have participated in the process.

### **Recommendations for Overall Course Improvement**

In line with the overall satisfaction already expressed, Respondents 1, 2, 5, 6, 7, and 13 had no suggestions for improvement. These individuals did not have specific input on how to improve the course, having assessed each aspect as suitable. However, there were some recommendations for improvement from other participants.

First, the course duration was evaluated as insufficient for some learners to explore the materials set out in the additional texts and course materials. Respondent 3 felt that extending the duration of the course would allow for greater interaction with the faculty members, allowing for the development of a better understanding of the content. In line with the increase in the time for auxiliary activities, Respondent 4 indicated that additional time is needed for discussion. Respondent 8 specified that an additional 3 weeks would allow these issues to be addressed. Similar ideas were held by Respondent 9

who suggested that the workshop or study sessions should be continued to strengthen the knowledge of the students. Respondent 10 suggested that more time would be beneficial by allowing for more opportunities to practice. This is connected with the suggested disparity between the theoretical and practical aspects of the training currently resting in favor of theory. Respondent 11 suggested the use of more theatrical elements that allow for more participation and contribution on behalf of the participants.

Second, according to Respondent 12, the creation of an advanced class would allow the program to better accommodate the varied competencies of the participants. Graduated and modular learning was suggested as a step towards addressing the differences in preparedness amongst students. Additionally, the members who wish to continue to improve the newly acquired skills can also benefit from the availability of advanced classes.

Finally, Respondent 11 indicated that the weaknesses of the course existed in the lack of creative approaches to the subject matter. From this participant's perspective, it is necessary to review and appraise the skills of future instructors with consideration of the expectations of the learners. It was suggested that the content, the skills of the presenters, and the course materials could be better harmonized.

**APPENDIX A**  
**ANNOTATED BIBLIOGRAPHY GRADING RUBRIC**

**Student:**

<b>Elements</b>	<b>Criteria</b>	<b>Excellent:</b> Satisfies criteria with excellent work	<b>Good:</b> Satisfies criteria	<b>Average:</b> Satisfies most criteria	<b>Poor:</b> Does not satisfy criteria	<b>Points Earned</b>	<b>Instructor's Comments</b>
Subject	<ul style="list-style-type: none"> <li>Identifies subject of passage</li> </ul>	9–10 pts.	8 pts.	7 pts.	0–6 pts.		
Materials/ Sources	<ul style="list-style-type: none"> <li>The bibliography contains at least 6 scholarly sources.</li> <li>Materials are properly cited and quoted.</li> </ul>	9–10 pts.	8 pts.	7 pts.	0–6 pts.		
Application, Indicators of Success, and Steps of Attainment	<ul style="list-style-type: none"> <li>Brief statement regarding the author and his/her credentials as an authority</li> <li>A crisp statement regarding the relevance of this article for your topic</li> <li>A salient or meaningful quote from the article that you would likely cite if you were to write an essay on this topic.</li> </ul>	9–10 pts.	8 pts.	7 pts.	0–6 pts.		
<b>Total:</b>		<b>Out of 30 points</b>					

## Appendix B

### SERMON REVIEW FORM

Preacher:

Date:

Notes on the Sermon	Evaluation of the Sermon
	<u>Introduction and Reading of Scripture</u>
	<u>Body of the Message</u>
	<u>Conclusion of the Appeal</u>

	<u><i>Delivery</i></u>
<u><i>Hermeneutics and Exegesis</i></u>	
<u><i>After listening to this message, what do you believe the main idea or theme to be?</i></u>	
<u><i>What is the purpose of the sermon?</i></u>	
<u><i>Other Comments</i></u>	

## Appendix C

You may use as few as 20 questions worth 5 points each, or 25 questions worth 4 points each. However, if you offer make-up or retake exams, you may find it strategically beneficial to use the 20 question exam in order to not offer the same exam.

### Midterm Exam:

Consist of multiple choice, true/false, and short answer questions.

1. What governs an expository sermon?
  - A. The bible\*
  - B. Needs of the audience
  - C. Preacher
  - D. Society
  
2. Expository preaching can be defined as the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the audience.
  - A. True
  - B. False\*
  
3. Which of the following Scriptures explains the importance of preaching?
  - A. Colossians 2:16
  - B. Psalm 119:65
  - C. Romans 10:14\*
  - D. 1 Kings 21:1
  
4. Briefly explain to whom the concept of the sermon is applied and why this is important:

The concept of the sermon is first applied to the preacher. This is important for two reasons. First, living what one preaches provides insight into the message and how it can be applied to the hearer. Second, by applying it first to the preacher it helps to mature the speaker.

5. Two common pitfalls preacher tend to fall into when developing an expository sermon are include: an inappropriate application or no application at all, and or the sermon does not relate to the world directly enough for practical use.
- A. True\*
  - B. False
6. An idea is composed of:
- A. Subject and verb
  - B. Subject
  - C. Complement
  - D. Subject and complement\*
7. According to Robinson, what is one of the major complaints heard from those sitting in the pews regarding the sermon?
- A. The preaching is too long
  - B. The music is too loud
  - C. The sermon attempts to cover too many ideas\*
  - D. Services start too early
8. The subject of an idea answers the questions: what am I talking about?
- A. True\*
  - B. False
9. The complement of an idea answers the question: what is the original author talking about?
- A. True
  - B. False\*
10. According to Robinson, a general principal to follow when selection passages for an expository sermon is to:
- A. Base the sermon on a literary unit of biblical thought\*
  - B. Use the sections as they are identified in your Bible
  - C. Follow the breakdown used by prominent biblical scholars
  - D. Base the sermon on multiple literary units of biblical thought



11. Define topical exposition according to Robinson:

Topical exposition is when you apply expository techniques to a specific topic like grief, marriage, or the poor.

12. Common pitfalls of topical exposition include: (Check all that apply)

- A. The topic may be covered in multiple passages\*
- B. Even though the topic can be covered in multiple passages, you only need one
- C. This type of sermon requires extra work\*
- D. Expository preaching is vulnerable to our bias\*

13. The context of a passage includes which of the following:

- A. The word by word examination of the passage
- B. The passage as it resides within the book \*
- C. The book as it resides in the Bible
- D. The Immediate context (verses just before and after the passage)\*

14. A lexicon is:

- A. Used to determine the meaning of a word through usage
- B. Used to examine how words combine to render meaning
- C. Is a foreign language dictionary\*
- D. A word study book

15. A concordance is:

- A. Used to determine the meaning of a word through usage\*
- B. Used to examine how words combine to render meaning
- C. Is a foreign language dictionary
- D. A word study book

16. Commentaries put scholars at your fingertips. Once you have completed your study of the passage, including the context, it is time to employ several commentaries. You will want to consult those based on the original languages, as well as expositional commentaries.

- A. True\*
- B. False

17. There are three ways in which to bridge the gap from biblical time to now, what are they and give a brief explanation:

The three ways in which to bridge the gap is to ask questions:

What does this mean? (Explain it): This question can be directed at both the biblical text and the audience. When directed towards the Word, it looks to determine how the biblical author is developing the idea. When directed towards the audience it requires the expositor to consider the understanding of the audience. For instance, the idea of meat offered to idols in 1 Corinthians 8 might require some explanation for the audience to gain the proper understanding.

Is it true? (Prove it): The heart of this question is validity. A common pitfall that many fall into is ignoring the question of validity, since we accept it as true because it comes from the Bible.

What difference does it make? (Apply it): This question helps you to determine how the new found truth should be applied to the hearers' life. The answer is found in the theological purpose of the biblical author.

18. In order to identify the theological purpose we must ask questions of the text?

- A. True\*
- B. False

19. A question that helps us to apply the theological purpose to our contemporary audience includes which of the following?

- A. What was the setting in which God's Word first came?
- B. What traits do modern men and women share in common with that original audience?
- C. What further insights have we acquired about God's dealing with his people through additional revelation?
- D. All of the above\*

20. How can you test the accuracy of your application to the audience?

In order to test the accuracy of my application I must ask additional questions of the text, such as, have I correctly understood the facts and properly formulated the questions involved in the issue? Can those questions be stated another way so that other issues emerge? Would those who disagree with me state the issue another way? Have I determined all the theological principles that must be considered? Do I give the same weight to each principle? Are there other principles that I have chosen to ignore? Is the theology I espouse truly biblical, derived from disciplined exegesis and accurate interpretation of biblical passages?

21. Robinson states that your exegetical idea should be communicated in a single memorable sentence.

- A. True\*
- B. False

22. Describe some general guidelines for framing the homiletical idea.

State the idea as simply and as memorably as possible. Make each word count. State it for the ear. Listeners should not have to work to remember it.

State the idea in concrete and familiar words. Study ads in magazines for slogans you remember. If you were given one sentence in which to communicate your idea to someone who didn't know religious jargon and who couldn't write it down, how would you say it?

State the idea so that it focuses on response. How do you want your listeners to respond?

Instead of "you can rejoice in trials because they lead to maturity," try "Rejoice when hard times come." If you know what your listeners should do, tell them.

State the idea so that your listeners sense you are talking to them about them.

23. An effective purpose statement moves beyond procedures and describes to the hearers the \_\_\_\_\_ that should result from the teaching.

- A. Main idea
- B. Observable behavior\*
- C. Biblical text
- D. All of the above

24. The cognitive domain addresses attitudes and skill, while the affective domain addresses knowledge and insight.

- A. True
- B. False

25. Select the appropriate verb for knowledge content:

- A. Interpret
- B. Develop
- C. List\*
- D. Study

26. Select the appropriate verb for attitude content:

- A. Internalize
- B. Appreciate\*
- C. State
- D. Contrast

27. Select the appropriate verb for insight content:

- A. Choose\*
- B. Indentify
- C. Commit yourself to
- D. Practice

28. Select the appropriate verb for skill content:

- A. Produce\*
- B. Recall
- C. Write
- D. Develop

The previous exams questions may be mixed with the following final exam questions if you desire a comprehensive final exam, otherwise the following

### **Final Exam**

Consist of multiple choice, true/false, and short answer questions.

1. A deductive argument:
  - A. Introduction leads to the first point of the sermon, includes strong transitions to the next point, and concludes with the idea
  - B. States the idea in the introduction and then the sermon develops the idea\*
  - C. Subject may be included in the introduction, and then each subsequent point complements the subject.
  - D. All of the above.
  
2. An inductive argument:
  - A. Introduction leads to the first point of the sermon, includes strong transitions to the next point, and concludes with the idea\*
  - B. States the idea in the introduction and then the sermon develops the idea
  - C. Subject may be included in the introduction, and then each subsequent point complements the subject.
  - D. All of the above.
  
3. A deductive argument may be all of the following except:
  - A. Explanation
  - B. Proof
  - C. A principle to be applied
  - D. A subject to be completed\*
  
4. Explain the difference between a definition and an explanation.

Definitions help us to establish the limits of what is included or excluded in our idea, while an explanation goes a bit further by amplifying the idea in regards to how it relates to another idea or what the idea implies.

5. All of the following types of information qualify as factual except?
- A. Examples
  - B. Opinions\*
  - C. Statistics
  - D. Observations
6. What is the key advantage of using illustrations to develop a sermon?
- A. Illustrations allow you to convey history
  - B. Illustrations allow you to self-talk
  - C. Illustrations allow you to demonstrate application\*
  - D. All of the above
7. Which is the most powerful type of illustration?
- A. Speaker's personal experience overlaps listener's personal experience\*
  - B. Speaker's learned experience overlaps the listener's lived experience
  - C. Speaker's lived or learned experience does not overlap listener's lived or learned experience
  - D. Speaker's learned experience overlaps listener's learned experience.
8. Which of the following is the least effective type of illustration?
- A. Speaker's personal experience overlaps listener's personal experience
  - B. Speaker's learned experience overlaps the listener's lived experience
  - C. Speaker's learned experience overlaps listener's learned experience.
  - D. Speaker's lived or learned experience does not overlap listener's lived or learned experience\*
9. Quotations bring support or expand the idea of the sermon by being either impressive or authoritative.
- A. True\*
  - B. False
10. How is narration used to develop a sermon?
- A. Used to describe individuals
  - B. Used to describe events
  - C. Used to convey the back story, history, or setting
  - D. All of the above\*

11. Explain ways in which you can gain the attention of your audience.

There are several methods that can be used to gain the attention of the audience. Some of those include beginning with a paradox, a familiar thought, asking a rhetorical question, revealing a startling fact or statistic, making a provocative comment about the text, humor, reading the passage itself, or by telling a story.

12. Which of the following are parts of an effective introduction? Circle all that apply.

- A. It gains the attention of the listener\*
- B. Uncovers the needs of the audience\*
- C. Summarizes the major points
- D. Orients the audience to the body of the sermon\*

13. Explain methods of composing a conclusion.

There are several methods for composing a conclusion. Those include, but are not limited to:

- Summary: review and restate major points of sermon
- Illustration: anecdote that summarizes or amplifies
- Quotation: Communicates idea in stronger words from authority
- Question: Leave audience with food for thought
- Prayer: When the sermon produces a desire for God's work, close with an honest petition to God.
- Specific directions: Leave audience with a call to action
- Visualization: Projects listeners' into a situation where the truth they have heard can be applied.

14. Major transitions

- A. Act as road signs\*
- B. Connect sub-points
- C. Are not part of an effective sermon
- D. Are short simple sentences



15. Minor transitions

- A. Act as road signs
- B. Connect sub-points\*
- C. Are not part of an effective sermon
- D. Can be as long as a paragraph

16. According to the text, our choice of words is called

- A. Melody
- B. Verbiage
- C. Style\*
- D. Language

17. Clarity within the sermon includes a clear style and outline, the use of long sentences composed of complex structures using a main noun, verb, and object.

- A. True
- B. False\*

18. Why is nonverbal communication important?

Nonverbal communication is important because it can be used to strategically impact our words, intonation, and gestures.

19. All of the following nonverbal communication behaviors should be avoided except:

- A. Shuffling feet
- B. Playing with jewelry
- C. Stuffing hands in pockets
- D. Make eye contact\*

20. Which of the areas of nonverbal communication can you impact?

- A. Grooming
- B. Gestures
- C. Vocal Delivery
- D. All of the above\*

21. What is the fundamental rule of grooming and dressing
- A. You should be a trend setter
  - B. Your appearance and dress should fit the audience, situation, and who you are\*
  - C. To be safe, you should always wear the previous year's trends
  - D. It doesn't matter what you wear, people are listening to your words
22. Who should you ultimately have confidence in when it comes to your sermon?
- A. Yourself
  - B. Audience
  - C. Jesus\*
  - D. Scholars
23. What is one of the most influential activities you can do that impact your sermon?
- A. Pray\*
  - B. Read commentaries
  - C. Listen to the latest preachers
  - D. Study
24. Some of the reasons gestures should be used is to emphasize your speech and maintain and hold attention.
- A. True\*
  - B. False
25. What is the single most effective means of nonverbal communication?
- A. Gestures
  - B. Vocal delivery
  - C. Eye contact\*
  - D. Movement

**Appendix D**  
**End of Course Survey**

1. The faculty member responded to my questions.
  - A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
  
2. The faculty member provided interaction and feedback.
  - A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
  
3. The faculty member provided grades within one week of the project due date.
  - A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
  
4. The faculty member provided encouragement within his or her communication.
  - A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
  
5. Overall, the experience with this faculty member was positive.
  - A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree

6. The text(s) and course content provided me with the necessary information related to the course topics.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
7. The text(s) and course content provided a good balance between theoretical and practical information.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
8. The text(s) and course were sufficient in preparing me for the learning activities and successful completion of the assignments.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
9. The assignment instructions gave clear expectations
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
10. The amount of reading and number of assignments were appropriate for this course.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree

11. The course enabled me to develop a more complete Christian worldview.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
12. The course allowed me to develop my communication skills.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
13. The course allowed me to develop my critical thinking skills.
- A. Strongly agree
  - B. Agree
  - C. Disagree
  - D. Strongly disagree
14. Please describe the strengths of the faculty member.
15. Please describe your recommendations to improve the faculty member's performance as an instructor.
16. Please describe the strengths of the course content.
17. Please describe your recommendations to improve the course.

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